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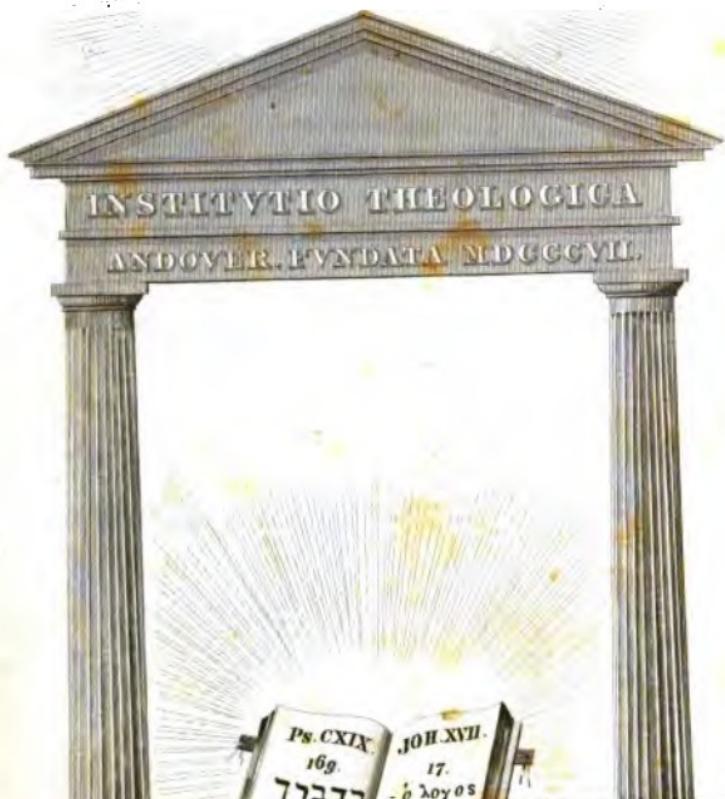
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A REVIEW
OR
PROFESSOR STUART
ON
CHRISTIAN BAPTISM.

By REV. WILLARD JUDD.

"If ye keep my commandments, ye shall abide in my love."—John x. 16.

NEW-YORK:

SELL AT THE BAPTIST MISSION ROOM, CLINTON HALL;—BY I. M. ALLEN,
21 SOUTH FOURTH-STREET, PHILADELPHIA;—BENNETT & BRIGHT,
UTICA;—AND BY THE BOOKSELLERS GENERALLY.

1806.

Entered, according to Act of Congress, in the year 1836, by
WILLARD JUDD, in the Clerk's Office of the District Court of the
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West & Trow, Printers.

P R E F A C E.

THOUGH few topics of a religious nature, especially in modern times, have oftener employed the pens of the learned and unlearned, or enlisted a larger share of zeal, than the baptismal controversy, it must by no means be inferred that Jesus Christ left that rite by which he required every believer to profess his relation to him, necessarily involved in perplexing doubt and uncertainty. To admit such a thought would be a reflection on the wisdom and goodness of the King in Zion. Every command that is of general obligation, must be supposed to be level to the humblest capacity; and this certainly is pre-eminently the case with respect to the institution of Baptism. Let the obedient disciple who sincerely desires to know his Master's will, only take up the New Testament, uninfluenced by education, and untrammelled by human sophistry, and the light shines upon his path with the clearness of noon-day. It is not the indefiniteness of the statute, but the sophistry of men who have superadded to the plain commands of Jesus their own inventions, that furnishes at once the occasion and apology for the repeated discussion of this subject. Probably few are aware how much their opinions on almost every subject are influenced by early habits and education, and having formed an opinion, how easily they may be inclined to adopt a method of reasoning whose fallacy would be readily perceived by themselves, were it not employed in support of a favorite theory. But to whatever cause we ascribe the difference of opinion existing among Christians with respect to the ordinance in question, if it be a fact that they honestly differ, it must be granted that calm, dispassionate discussion, is both proper and highly important. It is proper—because an interchange of views, and a careful comparison of the arguments by which they

are supported, is the only method by which we can usually hope to effect the settlement of such differences. It is important—inasmuch as harmony in the practical duties, as well as the doctrines of the gospel, is essential to the purity, the peace, and the strength of the church. Nor should it be supposed, from the multitudinous treatises already published, that further discussion is unnecessary. As error often changes its connection, and assumes new positions, in accommodation to the circumstances of prevailing customs or prejudices, so truth is at different times assailed at different points, and with various weapons, and every repeated assault needs to be met with a method of defence corresponding to the mode of attack. The practice of sprinkling has, by Pedobaptists in our own country, usually been supported on the ground of *Scriptural authority*. Prof. Stuart defends it principally upon the ground, that *literal obedience is not essential in the case of external institutions*. Undoubtedly, if we take into view the whole history of this controversy at home and abroad, from the beginning to the present time, this argument has been the most usual and popular one; but with us it is rather novel, and of course has been very little discussed. I should, however, have deemed it a work of supererogation to have attempted a review of Prof. Stuart's treatise, after the able Examination by Prof. Ripley, had it not seemed to me particularly desirable to give more prominence to the obligatory nature of external duties, and to the relation existing between Baptism and the Communion; as well as to take a more complete survey of the whole subject in its philological bearings. They who admit the importance of obedience, require only to be satisfied of the literal import of the command; and the only legitimate method of settling the meaning of the Greek word *baptizo*, is, by the usage of the language. It is therefore desirable, though not absolutely important, for the reader to have every example of the word that occurs in the language, together with its proper connection, that he may be able to judge of its appropriate meaning in Greek usage. Having access to nearly every Greek author that is extant, I have collected every example of the word I could conveniently find; and though I do not pretend by any means to have detected every instance, yet I am sure that I have a large majority of all that occur in the present remains of the language, those relating to the Christian rite excepted. Those not examined in the body of the Review, are thrown into the Appendix. With these instances of the word before him, together with its proper connection, the un-

lettered reader needs no other apparatus, to enable him, equally with the learned, to determine for himself its appropriate signification.

The facts I have collected in relation to the manner in which *baptizo* is rendered by the various versions, ancient and modern, will, I think, form an acceptable and useful appendage to the work. Many of the early versions of the New Testament were made by those who understood and spoke both the Greek and the language into which they translated. And since there existed no motive for mistranslation, the practice of all Christians in those times being uniform, nor any opportunity for doing it without detection, the Greek being generally understood, these versions must be regarded as indubitable authority for the original and proper meaning of the word.

While the philological illustrations and criticisms are designed more especially for the advantage of those who are acquainted with the languages, the whole is nevertheless so constructed as to occasion no loss or embarrassment to the English reader. The references, whether historical or philological, particularly those of a philological character, are in nearly every instance given from actual inspection of the passages; so that the reader may confidently depend upon their general correctness. I have endeavored to embrace all that was essential to a full and fair discussion of the subject, and to exclude whatever did not seem to have an important bearing upon the question; and it is hoped the book will be found to be a convenient Manual on Baptism and Communion, and generally adapted to the capacity of every class of readers.

In the publication of these sheets, I am impelled by no other motive than a regard for the honor of Christ, and the purity of the church. Nor am I conscious of cherishing any other spirit than that of love toward all that love the Lord Jesus, or of betraying any 'zeal for immersion,' besides what naturally results from a desire to keep the ordinances *as they were delivered*; though the author of the treatise under review suggests that this is 'the *sectarianism* of my denomination.' I recollect having somewhere met with the remark, that every page of controversy ought to have inscribed in the upper margin, these words: 'A new commandment give I unto you, that ye love one another;' and at the bottom, 'If any man have not the spirit of Christ, he is none of his.' To this sentiment, which is as just as it is beautiful, the writer accedes *ex animo*; and should any thing be found in the following pages,

seeming to betray the absence of this spirit, or indicate that the divine admonition was forgotten, he hopes it will be as frankly forgiven, as it will be acknowledged when pointed out.

As it is, the book is commended to the candor of the Christian public, and especially to the favor of HIM, without whose blessing the 'builder labors, and the watchman waketh but in vain,' hoping that this humble effort may contribute in some degree to hasten the period when the watchmen in Zion shall see eye to eye, and the church universal ACKNOWLEDGE ONE LORD, HOLD ONE FAITH, AND PRACTISE ONE BAPTISM.

W. J.

NEW-YORK, May, 1836.

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ERRATA.

Page 30, line 16, for 'Galba,' read *Otho*.

44, 22, after 'Siloam,' insert ("").

46, 30, for 'nothing,' read *nothing more*.

53, 20, for 'will require,' read *may be allayed with*.

109, 81, for 'shastanah,' read *shustgah*.

CHRISTIAN BAPTISM.

MANNER OF THE RITE.

The only rational considerations which can guide us in determining the manner of the baptismal rite, are, *the use of the word by which it is designated*, and *the practice of the Apostles*. Although Professor Stuart does not rest his arguments on these premises, he nevertheless examines them with considerable minuteness, and his examples of *Bapto* and *Baptizo*, which follow with very few additions, occurring, as they do, in every variety of connection, and selected from authors of almost every age, from the earliest period of Greek literature, down to the commencement of the Christian era, must surely be sufficient, with every candid inquirer, to settle their meaning beyond the possibility of reasonable doubt.

Bάπτω.

Classical Usage. 1. Bάπτω, *bapto*, signifies to dip, plunge, immerge. ‘All lexicographers and critics of any note,’ says Prof. Stuart, ‘are agreed in this.’

Homer, Od, 9, 392, describing Ulysses and his companions putting out the eye of Polyphemus by plunging a burn-

ing stake into it, says: It hissed as when a smith dips, *βάρυν*, a large hatchet, or axe, into cold water.

Here the confection determines the meaning of the word beyond the possibility of doubt. The dipping a heated axe into water, in order to harden, or temper it, is expressed by *bapto*. Compare Didymus, on Eccles. 34 : 26, "The *dipping*, τὸ βάψαν, of red hot iron in cold water, hardens it."

Aristotle, De Anima, 3, 12, If one *dips*, βάψει, any thing into wax, it is moved as far as he *dips*, ἔβαψε. Hist. Animal. 8. 25. In treating the flux in elephants, he says: They give them warm water to drink, and *dipping*, βάρυντες, hay into honey, give it them to eat. Ibid., a 2, speaking of a certain kind of fish, he says: They cannot endure great changes, such as if they should, in the summer time, *plunge*, βάπτωσι, into cold water.

De color. c. 4. respecting the manner in which things are dyed, he says: By reason of heat and moisture, the colors enter into the pores of the things *dipped*, τὸν βαρτομένων.

Aristophanes, Nubes. 150, Socrates is represented as computing how many times the distance between its feet, a flea could spring at a leap. In order to ascertain this, it is said that he first melted a piece of wax, and then, taking the flea, *dipped*, ἔβαψε, its feet into it, etc.

Xenophon, Anab. 2. 2, 9, describes the Greeks and their enemies as ratifying a solemn treaty, by first slaughtering a goat, a bull, and a ram, and then *dipping* βάρυντες, into a shield filled with the blood, the Greeks, a sword, and the Barbarians, a spear.

Herodotus, 2, 47, relates that an Egyptian considers the touch of a swine so polluting, that if he happens to come in contact with one, he goes immediately to the river and *plunges*, ἔβαψε, himself, with his very clothes. *Bapto*

is here used precisely like *baptizo*, to denote the immersion of a person in water.

Aratus, *Phaenom.* 650, speaks of the constellation Cepheus, which appears at certain times, with his head sunk below the horizon, as *plunging*, *βάπτειν*, his upper parts into the sea. In v. 758, he says: If the sun *plunge*, i. e. *set*, *βάπτειν*, cloudless in the western flood, it is a sign of fair weather.* Again, v. 951, If the crow *has dipped*, *εβάψαται*, her head in the river, etc.

Plutarch, *De Primo Frigidio*, speaks of iron *dipped*, *βαρυπονον*, viz. into water, in order to harden it.

Aelian, 14, 39, relates that a Persian king presented to the Spartan ambassador, as a token of friendship, a garland of roses, after *dipping* it, *βάψας*, into ointment, to improve its fragrance.

Plato, *De Repub.* 4, says, that the dyers, when they wish to make a permanent purple, select the whitest of the fleece, and prepare and wash it with great care, and then *dip* it, *βάπτωσι*, viz. into the dye-stuff.

Moschus, *Id.* 1. 29. Venus advises to beware of the insidious artifices of Cupid, and though he profess the kindest intentions, to shun his gifts, (his bow and quiver), for they are all *dipped in flame*, *εν πυρὶ βέβαρται*.

Anacreon, Ode on the "arrows of Cupid." The poet represents Vulcan as forging them, and then,

The gentle Venus for her part,
In honey *dipped* (*εβαρτει*), each finished dart;
But cruel Cupid took them all,
And steeped their barbed-points in gall.

Hippocrates, *De Vict. ration.* p. 104. Let the food be cakes *dipped*, *εμβαρτόμενοι*, hot into sour wine. De Su-

* The ancients supposed the sun to set in the ocean. Compare Virg. *Aen.* xi. 913.

Ni roseus fessos jam gurgite Phœbus Hibero
Tingat equos, noctemque die labente reducat.

perfect, p. 50, *To dip*, βάπτω, the probes in some emollient. Ibid. p. 51, *Dipping*, βάψασι, the rag in ointment. De Morbis, p. 145, *Dipping*, βάπτων, sponges in warm water, apply them to the head. Hippocrates uses this word, more than sixty times, and always to signify *dipping*, except in one instance, where it denotes *dyeing*.

Aristotle, Hist. Animal, 8, 29, speaking of the bite of a certain kind of snake in Africa, says: The remedy is said to be a certain kind of stone which they take from the tomb of one of the ancient kings, and *dipping*, διπόβαψε, it in wine, drink. There is no pouring nor sprinkling here. The stone is *plunged* into the wine, and then the wine, supposed to be impregnated with the medicinal virtues of the stone, is drunk by the patient.

Athenaeus, 7, cites from an ancient author, "Ah wretched me, that I should be first *dipped*, διπόβαψη, over head and ears in brine like a pickled herring." *Bapto* can here signify nothing less than a total immersion.*

Lycophron, Cassand. 1121, The child shall, with his own hand, *plunge*, βάψει, his sword into the viper's bowels.

Philippus, in Anthol. 9. 240, The goat *thrust*, ἔβαψε, his whole chin into the belly of the ram.

Dionysius of Halicarnassus, Ant. Rem. 5. 15, says: The one *plunged* βάψας, his spear into the other's side, who, at the same instant, thrust his into his bowels.

* With regard to *apo* in composition with βάπτω, some find a difficulty in harmonizing the apparently opposite meanings of the verb and preposition. The analysis however is perfectly easy. 'Apobapto' corresponds precisely with the Latin 'demergo,' and expresses departure of the action from the *agent*, not from the *object*. The primary meaning of *apo*, is *separation, removal*; as in *ἀπολύττω*, 'to wash off,' *ἀπαιτέω*, 'to ask of,' 'to demand.' Sometimes, however, the preposition does not practically effect the verb in any perceptible degree; still its use is unquestionably founded in that idea. There is no practical difference between μινθω and *ἀπομινθω*, *minish*, and *diminish*, yet the compound clearly conveys the idea of *separation*.

Euripides, Phoeniss. 1594, Taking his scimitar from the dead, he *plunged*, $\beta\alpha\lambda\varsigma$, it into his flesh. The reader will perceive from the four last examples, that *bapto* is used to denote plunging into *solids*, as well as *liquids*. Prof. Stuart sets this down as a different shade of meaning. It is a different *application* of the word; but the word has not therefore a different *meaning*. The idea of *plunging* is the same, whether it relates to solids or liquids. Prof. Stuart remarks that, so far as he has observed, *bapto* is exclusively employed where the idea of plunging into flesh, or solids, is expressed. This is however a mistake. *Baptizo* is certainly capable of a similar application, and is sometimes actually so employed. Josephus, Bell. II. 18, ¶, supplies an example. He says that Simon, after killing his father, mother, wife, and children, to prevent their falling into the hands of the enemy, $s\beta\alpha\pi\tau\varsigma\sigma\varsigma$, *baptized the whole sword into his own throat*. This example proves that *baptizo* means *to plunge*, or *immerse*, and that the two verbs, even in such connections, are interchangeable.

Aeschylus, Prom. 861, ‘For each bride shall deprive her respective husband of life, *plunging*, $\beta\alpha\lambda\alpha\sigma\alpha$, a two-edged sword in their throats.’ Prof. Stuart here assigns another meaning to *bapto*, and renders the passage ‘*bathing* the sword by slaughter.’ This interpretation is not only forced and unnatural, but violates the established rules of philology, inasmuch as it rejects the usual meaning of *bapto*, and assigns a new sense, when there is not the least necessity for it. That this verb is frequently employed to denote plunging a weapon into flesh, is proved by the examples already cited; and what reason can be given, why it should not be taken in the same sense here? *Sphage* unquestionably means *throat*, and not *slaughter*, in the passage just cited from Josephus; and as this is a precisely similar application, why not accept it in a similar sense? The passage

from Aeschylus is the prediction of an event in the future history of the Greeks. Fifty youthful females are represented as fleeing to a foreign country, to escape from incestuous wedlock with their cousins. But being pursued, and seeing no other way to shun an evil they so much abhor, they shall, says Prometheus, assassinate their husbands while they are asleep in bed, by plunging a sword in their throats.*

Euripides, Hec. 607, But go you old servant, take a vessel, and *dipping it*, βάψασα, bringing hither some sea-water.

Theocritus, Id. 13, 47, giving an account of Hylas, who, being sent to the fountain for water, was drowned by the nymphs, says: The lad thrust his capacious bucket into the water, *dipping*, βάψαι, it hastily. Id. 5. 26, Let the Sybaritis flow with honey; and then every morning the maid, instead of water, *shall dip*, βάψαι, honey combs with her bucket.

Lycophron, Cassand. 1365, *dipping*, βάψαντες, pleasure with foreign buckets.

Euripides, Hippol. 123, A flowing fountain *dipped*, βάπταν, with pitchers.

Callimachus, Hymn in Lav. Pallad. 45, 'To day, ye bearers of water, μὴ βάπτετε, *dip not*,' viz. your pitchers, in the river Inachus.

Prof. Stuart, in these examples assigns the meaning, *to dip up*, *to dip out*. The verb, however, in these cases signifies simply *to dip*. The *drawing up* of the water after it is dipped, if expressed at all, must be expressed by another word. The remarks of the Scholiast to which Prof. Stuart

* Bloomfield on the place translates σφαγή throat, comparing Euripid. Orest. 285, εἰς σφαγής ὁσαὶ ξίφος. Polyaen. 8. 48, ρὸς ξίφος καθεῖσα διὰ τῆς σφαγῆς. Virg. En. 12, 356, mucronem alto jugulo tingit. Ov. Ep. 14. 5. Quod manus extimuit jugulo demittere ferrum.

refers, that *bapto*, in Nicander, stands for *draw up*, *fill*, is true; this, however, is not saying that the expressions are synonymous. One might say, ‘Go dip the pitcher,’ or ‘Go fill the pitcher;’ but we should not infer, that, because either expression would answer the purpose, *dip* and *fill* therefore mean the same thing.

Aristotle, Quaest. Mechan. c. 29, ‘The bucket must first be *dipped*, $\beta\acute{a}\dot{\tau}\alpha$, and then drawn up.’ Here the *dipping* and *drawing up* of the vessel are clearly distinguished, and each idea expressed by an appropriate verb.

Hermolaus, as cited by Wall, p. 121, ‘He *dipped*, $\beta\acute{a}\dot{\tau}\mathfrak{s}$, his pitcher into the water.’

Aristophanes, Eccles., ‘First they *dip*, $\beta\acute{a}\dot{\tau}\omega\mathfrak{t}$, the wool in warm water according to the ancient custom.’

Prof. Stuart renders this, ‘First they *wash* the wool in warm water.’ He remarks that Suidas and Phavorinus explain *bapto* here by *pluno*, *to wash*. But supposing that they do, this does not prove that the two words mean the same thing, or that these lexicographers designed to be so understood. They mean to say simply, that the one expression is used *instead* of the other; that *dipping* the wool, is put for *washing* it. It is true, that the wool is, in this instance, dipped for the sake of washing it; but this is ascertained from the connection, and not from the expression itself. Euripides, Hippol. 127, speaks of a fountain where they were *wetting*, $\tau\acute{e}yyou\mathfrak{ta}$, the purple vests, and then, spreading them out upon the sunny cliffs to dry. Here they *wet* the vests for the sake of *washing* them; but still, wetting and washing do not mean the same thing. Aristophanes uses the word *dip*, precisely in the same manner as Euripides does the word *wet*; yet the former no more means *to wash*, than the latter. Prof. Stuart admits that *bapto*, with the signification *to wash*, is seldom to be met with in profane writers, but observes that we shall see in the sequel,

that this shade of meaning is not unfrequent in sacred use. The *sequel* however gives us no further satisfaction on the subject; for not another example of *bapto* in this sense, is produced from any writer, sacred or profane. Whether the passage under consideration, is sufficient proof of the signification to *wash*, the reader will judge.

2. *βάπτω*, *bapto*, in a secondary sense, signifies to *dye*, *stain*, *color*, or *tinge*. In the same manner, *תָּבַדֵּל* *tava*, in the Hebrew, Chaldee, Syriac, and Arabic, and *tingo* in the Latin, signify both to *dip*, and to *dye*. This secondary meaning is derived from the circumstance, that dying is usually performed by dipping.

Homer, in his ‘Battle of the Frogs and Mice,’ supplies a very clear example of this signification. Describing the death of one of the champion frogs, he says: ‘He fell, and never rose; and the lake was dyed, or tinged, *ἐβάπτετο*, with purple blood.’ Or, as in the version of Mr. Pope,

‘Gasping he rolls, a purple stream of blood,
Distains the surface of the silver flood.’

Aristophanes, Plut. 530, Do not adorn her with costly garments, *dyed*, *βαρτῶν*, at great expense. In Aves, 287, he speaks of a *colored bird*, *ὤψις βάπτος*. In Acharn. 112, Lest I *dye*, *βάψω*, you with a purple hue.

Aristotle, De color. c. 4, The color of things that are *dyed*, *βαρτομενῶν*, is changed by the aforesaid causes.

Herodotus, 7. 67, Describing the various nations that composed the army of Xerxes, observes: ‘The Sarangae were conspicuous, having *colored*, *βαρμμένα*, garments,’ i. e. of various and splendid hues.

Lucian, I. p. 39, speaks of one who was present at the public shows, having on *βαρτὸν*, a *colored* garment, instead of white, which was usually worn on such occasions.

Diodorus Siculus, III. p. 315, The Gauls wear singular garments, coats *dyed*, *βαρτοῖς*, and flowered with various

colors. Vol. II. p. 149, speaking of the variety of colors in various precious stones, birds, etc. he says: ‘The physiologists, reasoning from these things, show that native warmth has colored, or tinged, ἐβαψεν, the above variety, etc.’

Josephus, Ant. 8, 6, 1, Some dyed, βεβαμένας, with blue, and some with purple.

Plato, De Repub. 4, the dyers, when they wish to dye, βάψαι, wool, to make it purple, select the whitest, etc., and whatever is dyed, βαψῆ, in this manner, ‘the thing dyed, τὸ βαψέν, becomes deeply colored. But if any one dye βαστῆ, other colors, etc.

Helladius, Anthol. 11. 423, The poet, in an epigram upon a dyer, who, from a state of extreme indigence, had risen to a condition of wealth and affluence, conceives that he must have had the art of dyeing all things, since, in his own case, he had so effectually changed the hue of poverty, as to appear rich.

‘O dyer, who dyest, βάπτων, all things, and dost change them by thy colors, having dyed, βάψας, even poverty itself, thou now appearest rich.’

Plutarch, VI. p. 690, ‘Then perceiving that his beard was colored, βαρύμενον, and his head.’

Arrian, Hist. Ind. c. 16, ‘Nearchus relates that the Indians dye, βάπτουσι, their beards with several sorts of colors, insomuch that some appear white, others black, some red, some purple, and others green.’

Aristophanes, Equit. 523, Magnes, an old comic player of Athens, is represented as ‘shaving his face, and dyeing, or staining it, βαρύμενος, with frog-colors,’ i. e. green.

Prof. Stuart renders this, ‘smearing himself, with frog-colored paints.’ But the verb no more means to smear, in this example, than in the preceding ones. Magnes is said to have introduced upon the ancient stage the custom of

shaving the face, and dyeing it with various coloring substances. *Bapto* denotes *coloring* in general, whether of garments, the hair, the beard, or the skin. An instance of this latter application occurs in Aristotle, Hist. Anim. 5, 15, who speaks of a certain material, which, being squeezed so as to express the juice, *βάρα*, *colors* the hand. Aristophanes uses the word here in precisely the same sense. *Smearing* might have been the *process* by which the coloring of the face was accomplished, yet it is not the process, but the effect, that is expressed by *bapto*.

Sophocles, Ajax, 95, Minerva asks, ‘Hast thou well stained, *ἴβαλας*, thy sword in the army of the Greeks?’ This is another of the examples which Prof. Stuart claims as proof of the signification *to bathe, smear*. His version of the passage, is, ‘Thou hast well *bathed*, or *smeared* thy sword *with* the Grecian army.’ Several objections lie against this translation. 1. The affirmative construction is contrary to the Greek text. All the editions uniformly preserve the interrogative form. 2. It rejects the usual meaning of *bapto* without the least necessity, and assigns one which it can not be shown to have, in so much as one clear example. 3. It assigns to *τρίς* a meaning which does not accord with usage. *Pros* with the dative, very rarely, if ever, denotes the *means* or *instrument*; but it does primarily and usually signify *proximity, contiguity, at, by, apud*; and though it does not strictly *express* intusposition, it admits of the idea, and is often used when that sense is intended; as Soph. Oedip. Col. 10, ‘if thou seest any one *τρίς* ἀλσοσιν θεῶν, *at*, i. e. *in* the sacred groves.’ Aesch. Furies, 855, ‘thou shalt have a seat *τρίς δόμοις*, *at*, i. e. *in* the house of Erechtheus.’ Xen. Cyr. 6. 1, 46, ‘when they were arrived *τρίς τοῖς σκοτοῖς*, *at*, i. e. so as to be *by*, or *in the company of* the Persian sentinels.’ Indeed there is nothing more common in English, than to use *at* in the same way.

Thus we almost constantly say, ‘at a place,’ ‘at the house,’ for *in* it. I take the expression *wp̄s Ἀργιλίων στρατῶ* to be entirely equivalent to that of *sv Ἀργιλίων στρατῶ*, in the same author, Philoct. 420. *To bathe the sword with the Grecian army*, is a forced and unnatural sense. The rendering I have given, is supported by the most respectable translators and lexicographers.

There are likewise examples of a figurative use of the word. We say in English, one is *tinctured* with a doctrine, or sentiment. *Bapto* is applied in the same way, both in a good, and in a bad sense. The remarks of Plato, on the importance of carefully instructing and disciplining soldiers, will illustrate this application. He observes, that when the dyers wish to color purple, they select the whitest of the wool, and wash and prepare it with great care, and then dip it; and that the hue of things dyed in this manner, is permanent, and cannot be fetched out nor tarnished, by any preparations whatever. ‘And thus,’ he adds, ‘in like manner with respect to our choosing soldiers, and instructing them in music, and those exercises which consist in agility of body, our design is only to make them the better receive the laws, which are a kind of dye,—that their temper being formed by a proper discipline, may be fixed and unalterable by terror, etc., and that their *tincture*, *βαφὴν*, may not be washed out by any medicaments of the most powerfully expelling nature; as, pleasure, grief, fear, or desire, and the like.’

Marcus Antoninus, 5. 16, ‘The mind receives a *tincture*, *βάφεσθαι*, from the thoughts: *tincture it*, *βάψε*, then by the frequency of such thoughts as these.’ In L. 8. 4, he speaks of the good man, as incapable of being polluted by pleasure, or overcome with pain;—as free from vice, and ‘deeply imbued or *tinctured*, *βεβαμένον*, with virtue,’

Again, L. 6. 30, ‘Do not copy after the former emperors, lest you be infected, βαρῆς,’ viz. with their vices.

Usage of the Septuagint and Apocrypha. 1. βάπτω, *bapto*, in the Septuagint, signifies *to dip*, *to plunge*, *to immerse*. Lev. 11: 32, Every vessel [that is unclean] shall be *dipped*, βαφθεῖται, into water; 4: 6, And the priest *shall dip*, βάψῃ, his finger into the blood; 9: 9, And he *dipped*, ἐβάψε, his finger into the blood; 14: 6, As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and *shall dip*, βάψῃ, them in the blood of the bird that was killed over running water; i. e. he shall dip them into the blood and water that are mingled in the earthen vessel; and he shall *sprinkle*, εσπιρράνει, upon him that is to be cleansed. Nothing can be plainer than the distinction here between *dipping* and *sprinkling*. Ver. 51, And he shall *dip*, βάψῃ, them in the blood of the slain bird, and in the running water, and shall *sprinkle* the house seven times.

Num. 19: 18, For cleansing from defilement of a dead body, etc. the ashes of a burnt heifer must be put into a vessel of running water, and then a clean person must take hyssop and *dip*, βάψῃ, it into the water, and *sprinkle* upon the tent, persons, etc.

Deut. 38: 24, Moses pronouncing his last benediction on the twelve tribes, says of Asher: ‘He shall *dip*, βάψῃ, his foot in oil;’—alluding to the abundance of it.

Josh. 3: 15, And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark, *were dipped*, ἐβάφησαν, in the margin of the water, etc.

Ruth 2: 14, At meal time come hither, and thou shalt eat of the bread, and shalt *dip*, βάψῃς, thy morsel in the vinegar.

1 Sam. 14: 27, Wherefore he put forth the end of the

rod that was in his hand, and *dipped*, *וְבָשַׂר*, it in an honey-comb.

2 Kings 8: 15, Hazael, to hasten the death of the king, took a thick cloth, (Heb. a coverlet) and *dipped*, *וְבָשַׂר*, it in water, and spread it on his face.

Job 9: 31, Thou *shalt plunge*, *וְבָשַׂר*, me in the mire.

Ps. 68: 23, That thy foot may be *dipped*, *בָּאָמֵן*, in blood.

Lev. 4: 17. ‘And the priest shall *dip*, *בָּאָמֵן*, his finger *from*, *דִּבֶּר*, the blood.’ Prof. Stuart thinks that the construction, *בָּאָמֵן דִּבֶּר*, will not admit of the signification *to plunge*; and renders the passage, ‘the priest shall *smear* his finger *with* the blood.’ Such a version supposes the LXX. to have done violence to the original; for the Heb. *taval* signifies neither *to smear*, nor *moisten*, but, *to dip*. Besides, *בְּ* is less frequently employed to denote the *instrument*, than *בְּ*. The construction, *to dip from*, is not strictly an Hebraism: for it sometimes occurs in the classics, e. g.

Hippocrates, *De ration.* *vict.* p. 583, ‘dipping, *διπλάσια τρων*, warm cakes *from*, *εξ*, black wine and oil.’ The expression is elliptical, and contains not the least incongruity of idea. Gesenius explains the phrase as it occurs in *Lev. 14: 16*, ‘*intingit* digitum et extraxit *ex* oleo;’ he *dipped* his finger into, and drew it *out of* the oil. The phraseology would be similar, were I to say, ‘I will write a letter from London,’ i. e. I will write a letter *in*, and send it *from* London.

Ex. 12: 22, ‘Take a bunch of hyssop, and *dipping*, *בָּאָמֵן*, it *from* the blood, strike the lintel with the blood.’ The Hebrew is here, ‘dipping *in* the blood;’ and Prof. Stuart thinks, that seeing the LXX. have departed from their own analogy in rendering it, ‘dipping *from*,’ they must have intended to give a different shade of meaning to the expression. The more rational conclusion is, that, since the same expression, *to dip in*, is, by the LXX. some-

times rendered *to dip in*, and sometimes, *to dip from*, they considered these two constructions to be entirely equivalent to each other.

Lev. 14: 15, 16, ‘And the priest shall take some of the log of oil, and *pour*, ἐπίχεσθαι, it into the palm of his own left hand, and he shall *dip*, βάψει, his right finger from the oil that is in his left hand, and shall *sprinkle*, παυσθαι, of the oil with his finger seven times before the Lord.’

Here, of the three distinct actions of *dipping*, *pouring*, and *sprinkling*, *bapto* denotes only that of dipping; each of the others being expressed by an appropriate verb.

Dan. 4: 30, [33], ‘And he was driven from among men, and did eat grass as oxen, and his body was *plunged*, ἐβάψθη, in the dew [lit. *from* the dew] of heaven.’ Chap. 5: 21, ‘They fed him with grass like oxen, and his body was *plunged*, ἐβάψθη, in the dew of heaven.’ Prof. Stuart, following the common version, renders these passages, ‘and his body was *wet*, or *moistened* with the dew of heaven.’ The common version of course cannot be depended upon for the literal meaning of a particular word. Nothing is more common, than for translators to give to a sentence a paraphrastic construction, in case that it does no violence to the general sense. Thus our version renders these passages, ‘his body shall be *wet* with the dew,’ while the original Chaldee, as well as the Syriac and the Greek, read, ‘his body shall be *plunged* into the dew.’ The idea of *wetting* is not contained in the expression, except as an inference from the fact of *plunging into the dew*. The construction, ‘*to plunge, or dip from*,’ has been already sufficiently illustrated. Should Prof. Stuart however, still contend, that this construction is incompatible with the idea of *plunging*, what would he do with the same construction, chap. 4: ver. 25, ‘thou shalt lie from the dew?’ To render it, ‘thou shalt lie *with, by means of*, the dew,’ would be absurd.

Neither the Chaldee nor the Greek preposition can denote the instrument here. The expression must be construed compatibly with the idea of lying *in* the dew, and as containing at the same time, the additional idea of *rising up out of* it. If then the original word signifies *to plunge*, and there is no incongruity in the expression, why should we not take *bapto* in its usual sense? Suppose the expression is hyperbolical:—what objection can there be to hyperbole here, more than any where else? What is more common than to speak of the tyrant, or usurper, as *deluging* the earth with blood? And although the expression exceeds the exact truth, has not *deluge*, nevertheless, in such applications, its usual and appropriate meaning? But, to say that Nebuchadnezzar, in being compelled to make his bed in the dewy grass, was plunged into the dew, involves no more of hyperbole, than what we are constantly accustomed to, in the most familiar discourse.

2. *βάπτω*, *bapto*, occurs once in the Septuagint, in the sense of *dyeing*; viz. Ezek. 23: 15, ‘Exceeding in *dyed attire*, ταράβαρρα, upon their heads.’ Some editions of the LXX. read τιάραι βαρραί, *colored turbans*.

Usage of the New Testament. 1. *βάπτω*, *bapto*, in the New Testament, signifies *to dip*, *to plunge*. Luke 16: 24, Send Lazarus that he may *dip*, βάψη, the tip of his finger, ὑδατος, *in water* and cool my tongue.

Prof. Stuart translates the passage, ‘Send Lazarus that he may *wet* the tip of his finger *with* water.’ This rendering, he says, accords best with the syntactical construction. The construction, however, does not in the least militate against the signification to *dip*. *Bapto*, in this sense, is frequently construed with the genitive case.* In the ex-

* Take the following examples, Il. 2. 801, ἐλθεῖν πεδίοιο, *to come into the plain*. Od. 2. 261, χείρας νιψάμενος παλιῆς ἀλδς, *having washed his hands in the hoary deep*. Aratus, Phaenom. 650. 858. 951,

amination of classical usage, we had no less than three examples of this verb from Aratus, exhibiting precisely the same construction as the passage in question; and in every one of them, Prof. Stuart, without hesitation, rendered it *to dip*. If, then, the genitive construction is, in classic use, compatible with this signification, why should it be supposed to militate against it here? The truth is, the remark will not bear the test of examination. It is neither justified by the usage of the language, nor reconcilable with the principles of interpretation which Prof. Stuart himself acknowledges in other parts of the discussion. So far from *baptizo* here signifying *to wet*, such a version of the passage has never been suggested by any lexicographer or commentator that I have seen. This verb as obviously means *to dip*, in this place, as in any other whatever.

John 13: 26, He it is to whom I shall give the sop, when I have *dipped it*, βάψας; and when he had *dipped*, ἐμβάψας, the sop, i. e. into the sauce, or gravy, he gave it to Judas Iscariot.

Matt. 26: 23, He that *dippeth*, ἐμβάψας, his hand with me in the dish. Mark 14: 20, It is one of the twelve that *dippeth*, ἐμβαπτόμενος, with me into the dish.

2. This word also, in one instance, signifies *to dye*. Rev. 19: 13, 'A vesture dyed, βεβαμμένον, with blood,' i. e. a purple, or scarlet robe, which was anciently the distinguishing badge of a general.

βάπτειν ὡκεανοῖο,—ῥόον συνερίπτο,—ποταμοῖο, *to dip in the ocean, the western flood, the river*. Sometimes the preposition is supplied; as, *Aesop*, Fab. 34, casting his net κατὰ τὸν ὕδατος *into the water*. Eurip. Orest. 1594, *he plunged the sword into his flesh*, εἰς τὸν σαρκός ἔβαψε. The Greek scholiast, in commenting on the expression εἰσὶ καὶ τὸ οὐρανός, Od. 6. 103, observes that it has the Attic syntax; and compares κατὰ στλάγχνων ἔβαψε ξίφος, *he plunged the sword into his bowels*. Buttman, Gramm. p. 364, note, says, in reference to this construction of the genitive case, that "in the ancient language, the genitive served to express every species of general relation, where the more immediate one was obvious of itself."

We have now examined every example of *bapto*, which Prof. Stuart has cited ; and we come unavoidably to the result, that, in the classics, the Septuagint, and New Testament, it means primarily *to dip*, *to plunge* ; and secondarily, *to dye*. The other meanings which Prof. Stuart has assigned, are entirely destitute of proof; for every example he has produced, may be naturally and fairly referred to one or the other of these two. The rite of Baptism, however, is never designated by this verb, but uniformly by the derivative, *baptizo*, which we come next to examine.

βαπτίζω.

Classical Usage. *βαπτίζω*, *baptizo*, in classical use, signified *to dip*, *to plunge*, *to sink*. This, on fair examination, will be seen to be its only meaning.

Orpheus, Argon. 514, ‘When the sun, *βαπτίζετο*, had *baptized himself* into the waves of the ocean, and the moon, decked in a robe of light, led on her starry train.’ The meaning of the word here cannot be mistaken. The ancients supposed the sun, at its setting, *to plunge* into the ocean ; and this is expressed both by *bapto*, and *baptizo*.

Pindar, Pyth. 2. 139, describing the impotent malice of his enemies, compares himself to the cork upon a net in the sea, which, on account of its buoyancy, will not sink : ‘As when a net is cast into the sea, the cork swims above, so am I, *διβάπτιστος*, *unbaptized*, i. e. *unplunged*.’ The Greek scholiast, commenting on this passage, says : ‘Like the cork of a net in the sea, *οὐ βαπτίζομαι*, *I am not baptized*. As the cork, *οὐ δύεται*, *does not sink*, so I am *unbaptized*. The cork remains *unbaptized*, and swims on the surface of the sea ; in like manner I am *unbaptized*.’ *Wetting*, *washing*, and *sprinkling*, are all out of the question here. The connection in which the word stands in the text, and the man-

ner in which it is used by the scholiast in the commentary, admit of no other meaning but *immersion*. This sense, Prof. Stuart concedes, is too obvious here to admit of any doubt.

Hippocrates, p. 254, speaking of the application of a blister, says: ‘After, *βάψες*, dipping it in oil of roses and Egyptian ointment, let it be applied during the day, and if it prove too painful, *βαπτίσεν*, baptize it again in breast milk and Egyptian ointment.’ Here the dipping of the blister is first expressed by *bapto*, and then by *baptizo*; which showss that the two words are, in such situations, equivalent and interchangeable.

The same author, p. 340, compares a peculiar kind of breathing in patients to the manner of a person’s fetching his breath, after coming out from under the water: ‘He breathed as persons do, after *βεβαννώθαι*, being baptized,’ i. e. after being immersed under the water. Suppose that we should read it, ‘he breathed as persons do, after being wet, washed, sprinkled:’ where would then be the force or propriety of the comparison? Immersion is the only possible meaning here.

Again, p. 532, ‘Shall I not laugh at the man who *βαπτίζωνται*, baptizes his ship by over-loading it, and then complains of the sea for ingulfing it with its cargo?’ We see here, that to baptize a ship, is neither to wet, wash, nor sprinkle it; but to *sink* it, so that it becomes *ingulfed* or *embosomed in the deep*, *καραβιθίσεις*.

Diodorus Siculus, 11. 18, ‘The admiral’s ship, *βαπτίσθησης*, being baptized, or sunk, the armament was thrown into great confusion.’ Some editions read, *βυθίσθησης*, *ingulfed, sunk in the deep*. Lib. 1. 36, ‘Most of the land animals that are overtaken by the river, (i. e. in case of a sudden swell), *βαπτίζόμενα*, being baptized or sunk, perish.’ Lib. 16. 80, ‘The river rushing down with a violent cur-

rent, ἡβάτις, *baptized* many, (i. e. of the soldiers), and bore them away, as they were swimming with their arms.'

Aristotle, *De Mirabil. Auct.* speaks of a saying among the Phoenicians, that there are certain places beyond the pillars of Hercules, which, when it is ebb tide, *are not baptized*, μὴ βαπτίζονται, but at full tide, *are inundated, overflowed*. Prof. Stuart thinks, that because the land is not actually taken and put into the water, but the water brought over it, *baptizo* must here have a different shade of meaning, and chooses to render it *overwhelm*. This would answer in a free translation; but it is not the meaning of the word. *Baptizo* has strictly the same signification here, that it has every where else; nor has it, in such situations, any more latitude of application, than is frequently true of the correspondent term in English: for, though immersion strictly implies that the thing immersed is put into the immersing substance; yet, as Mr. Carson very justly observes, when the same effect is produced without the usual manner of the operation, the name of the operation is often catachrestically given to the result.*

Heraclides Ponticus, *Allegor.* p. 495, says: When a piece of iron is taken red hot from the fire, and βαπτίζεται, *baptized, plunged* into water, the heat, being quenched by the peculiar nature of the water, ceases.

Lucian, in his *Dialogue of Timon the man-hater*, makes him say: 'If I should see any one floating towards me

* It is said that Ulysses, while clinging to a rock in the sea, was again *plunged* in the watery deep, έμβαλε ποντοῦ, by the refluent surge coming over him. The disciples were said to enter into the cloud, εἰσελθεῖν εἰς τὴν νεφέλην, as it overshadowed them, Luke 9: 34. It is said of the Persian soldiers, that the latchets of their sandals *sank* into their feet, εἰσόντεν εἰς πόδες, though strictly speaking, the flesh swelled and rose above them, Xen. *Anab.* 4, 5, 14. Would Prof. Stuart, in these several instances, deny to the verbs their usual meaning?

upon the rapid torrent, and he should, with outstretched hands, beseech me to assist him, I would thrust him from me, *βαπτίζωντα*, *baptizing* him until he would rise no more.' *Plunging, sinking*, is the only meaning that is admissible here.

Plutarch, Paralel. Graec. Rom. p. 545, speaks of a Roman general, who, when he was just dying of his wounds, set up a trophy, on which, *βαπτίσας*, *baptizing, dipping*, his hand into the blood, he wrote an inscription.

Vol. VI. 633, *Baptize, βάπτισον*, yourself into the sea. Vol. X. 118, Then *βαπτίζων*, *baptizing* himself into the lake Copais. The same author, in his life of Theseus, quotes the Sybiline verse, 'Thou mayest be *baptized*, *βαπτίζη*, O bladder, but it is not thy *sink* to sink.' This example, though not noticed by Prof. Stuart, has been often triumphantly adduced, as though it were conclusive proof that *baptizo* means something less than immersion. The oracle declares that the bladder may be *baptized*, but will not *sink*, i. e. it may be forced under the water, so as to be immersed; yet, instead of sinking, the force is no sooner removed, than it rises again to the surface. Immersion, so far from being an incongruous meaning here, is indeed the *only* sense that suits the connection. The meaning of the oracle is, that although Athens might be temporarily plunged in calamities, it should not, however, be destroyed.

Epictetus, III. 69, 'As you would not wish, sailing in a large ship adorned and abounding with gold, to be *baptized* *βαπτίζεσθαι*, so,' etc. Here the sinking of a ship is called baptism.

Josephus, Ant. 9, 10, 2, speaking of the storm that overtook Jonah in his flight to Tarshish, says that the mariners were unwilling to throw him overboard, until the ship was just going, *βαπτίζεσθαι*, to be *baptized*, to sink. In the history of his own life, he speaks of the ship in which he took

passage for Rome, *βαπτίζεντος*, being baptized, or sinking in the midst of the Adriatic sea. Bell. II., he says that they left the city as people would swim away from, *βαπτιζόμενος*, a sinking ship. Bell. III. 9, 3, he says that the inhabitants of Joppa, being driven from the city by the Romans, and forced to betake themselves to the shipping, were tossed about by the roughness of the sea, till at last, the wave high raised, *ιβάντος*, baptized, or sunk them. Bell. I. 22, 2, speaking of the death of Aristobulus who was drowned by order of Herod, he says that he was sent by night to Jericho, and there perished, *βαπτιζόμενος*, being baptized in a pool. In Ant. XV. 8, 3, there is an allusion to the same transaction, where it is said that they kept pressing him down, and, *βαπτίζοντες*, baptizing him till he was quite suffocated. This baptism must of course have been immersion. Drowning could not have been effected by either wetting, washing, or sprinkling. Indeed, wherever *baptizo* occurs in this author, the connection invariably determines the signification to be plunging; and the authority of Josephus will go far towards settling the meaning of the word in the New Testament: for, being contemporary with the apostles, and a native Jew, he must have understood and spoken Greek in the same manner they did.

Strabo, Lib. 6, speaking of a lake near Agrigentum in Sicily, says: Things that elsewhere will not float, do not, *βαπτιζόσθαι*, baptize, or sink in the waters of this lake, but swim like wood. Lib. 12, of a certain river in Cappadocia, he says: If one shoots an arrow into it, the force of the water resists it so much, that it will scarcely, *βαπτιζόσθαι*, baptize, or sink. Lib. 16, The bitumen, he says, floats on the surface of the lake Sirbon, because of the nature of the water, which does not admit of diving, nor can any one who enters it, *βαπτιζόσθαι*, baptize, or sink, but is borne up. Lib. 14, he says of Alexander's soldiers, that they marched a

whole day through the water, *βαπτιζομένων*, *baptized*, or *immersed* up to the waist. The meaning of the word as used by Strabo in these instances, is unquestionable.

Polybius, 16. 80, The foot soldiers passed through the water with difficulty, *βαπτιζομένοι*, *being baptized* or *immersed* up to the breast. Lib. 5. 47, he speaks of the cavalry being *baptized* or *immersed*, *βαπτιζομένοι*, in the marshes. These examples, and several other similar ones that might be produced from the same author, are likewise indisputable.

Plutarch, Sulla, 21, speaking of the battle of Orchomenus, says that many weapons of the Barbarians, such as bows, helmets, and swords, were in his time, to be found *ἐμβαπτισμένας*, *baptized*, or *buried* in the marshes.

In Alexand. 67, speaking of Alexander's bachanalian procession in Carmania, he says : 'In the whole company there was not to be seen a buckler, a helmet, or spear : but all the way, the soldiers, *βαπτιζόντες*, *dipping* with cups, flagons, and goblets, out of large casks and urns, drank to each other ; some, as they were marching along, and others as they were seated at tables.' Prof. Stuart observes that *bapto* only is used to denote *dipping up*, or *dipping out*. Neither *bapto* nor *baptizo*, unless in composition with *dva*, or in connection with a preposition, can express *dipping up*, or *dipping out*. But either verb will express *dipping* ; and this example shows clearly that *baptizo* is capable of being applied in precisely the same manner, and would answer the purpose equally as well as *bapto*, in the cases he has ranged under that signification. *Baptizo* is used to denote the dipping of a bucket ; e. g. The scholiast on Eurip. Hippol. 123, 'As when one *βαπτίζειν*, *baptizes*, *dips* a bucket into a fountain, to fill it.'

Dionysius of Halicarnassus, in his Life of Homer, p. 297, furnishes an example of the word, which Prof. Stuart

notes as an instance of the signification *to bathe* or *smear*. This example occurs in a remark on Il. 16. 333, where Homer, describing the death of Cleobulus by the hand of Ajax, says : *He smote him in the neck with his hilted sword, and the whole sword became warm with blood.* Upon this Dionysius remarks, ‘that the poet expresses himself with great emphasis, representing the sword as being so *baptized*, βαπτισθέντος, as even to become warm.’* Prof. Stuart admits that *baptizo* is here capable of being rendered *dipped*, but thinks it an improbable sense. ‘If the writer,’ he asks, ‘had intended to convey this idea, would he not have written, “the sword being so baptized *into* blood?”’ I might ask, on the other hand, Had the writer intended to convey the idea of *bathing*, would he not have written at length, ‘the sword being so bathed *with* blood?’ Whatever be the meaning of the verb here, its regimen is to be supplied out of the passage on which the writer is commenting ; but why the ellipsis should be supposed to be less compatible with the idea of *immersion*, than with that of *bathing*, I confess I have not the penetration to discover. A moment’s reflection, however, will settle the question. Homer is here describing a contest between two foes. Ajax has his antagonist in his arms, and the latter struggling to disengage himself, Ajax terminates the contest by plunging his sword into his neck. Now it might be said without exaggeration, that the dirk, plunged up to the hilt in his neck, or throat, and of course surrounded with blood, was *immersed in it* ; and it might naturally be supposed that it would, in this situation, soon become warm ;† but, that it should become heated merely by the small quantity of blood cleaving to it after it

* Καὶ γὰρ ἴν τοτῷ παρέχει μεῖζον ἔμφασιν, ὡς βαπτισθέντος οὖτα τοῦ ξίφους, ὡς τε θερμανθῆναι.

† This is precisely the same idea that is expressed by Horace, Serm. 2. 3, 136, In matris jugulo ferrum tepefecit.

was withdrawn from the wound, is quite incredible. It is not, then, the condition of the sword as *bathed* or *smeared with blood after being withdrawn from the wound*; but as *actually immersed in it*, that Dionysius describes by *baptizo*.

Baptizo is also used metaphorically, in a variety of connections, in all which cases, Prof. Stuart assigns the signification to *overwhelm*. But that the word in figurative use, is to be accepted in its ordinary sense, may be made perfectly clear, by an analysis of the figure in its various applications. Take, for example, the expression, *baptized in sleep*, a figure which, by the way, is as common with us as it was with the ancients. The imagination conceives of sleep as an influence, or an element, which is sometimes supposed to *fall upon us*, as, Gen. 15: 12, *a deep sleep fell upon Abram*; Odyss. 10. 31, *sleep came upon me*, ἐμὲ ὥπνος ἀπίλυε: sometimes we are said to *fall into it*, as, Soph. Philoct. 826, εἰς ὥπνον πτοσῖν, *to fall into sleep*, or, as we say, *to fall asleep*; Acts 20: 9, καραπεπσθαι εἰς ὥπνον, s. ὥπνω, *to sink to sleep*. So likewise we are said to be *baptized* or *plunged into sleep*, βαπτισθῆναι εἰς ὥπνον s. ὥπνω; and to be *pressed down into sleep*, βεβαρημένην εἰς ὥπνον, Anacr. Ode on the Vintage. In conformity with this idea, we speak of *deep sleep*; of being *buried in sleep*; and of *rising up from, or out of sleep*, ἀνὰ, s. ἐξ ὥπνου.

Again, take the expression, *baptized in wine*; still the figure justifies the same interpretation of the verb; for, that the idea of immersion is involved, may be proved to demonstration. The ancients, who used the figure, will of course be allowed to explain it. Clement of Alexandria, Paed. 2. 2, speaking of drunkenness, says: ‘The soul, or mind, is *inundated* by excessive drinking: for the flood of wine is like the devouring sea, in which the body being engulfed like a ship, it *sinks* into the depth of uncleanness, being covered with the waves of wine.’ The immersion, how-

ever, was perhaps oftener referred to the mind, than the body; as in Xenophen, Conv. c. 2, 'If,' says he, 'we pour in wine excessively, *the reason is suffocated*, just as seeds sown in the earth are drowned by being overwatered.' So Basil, Homily on Temperance, 'Grief, like excessive drinking, sinks [Gr. baptizes] the mind.' So also, Homer, Odyss. 9, 362, paraphrased by Pope—

He said, and greedy grasped the heady bowl,
Thrice drained, and *poured the deluge on his soul*;
His sense lay covered with the dozy fume,
While thus my fraudulent speech I reassume.

These remarks must, I think, make it sufficiently apparent, that, when the ancients applied *baptizo* to *drunkenness, sleep, etc.* the figure conceived in the mind, was that of *immersion*. The reader will now take the following examples.

Evenus, in Anthol. 11. 49, 'Bacchus, *βαπτίζει*, plunges, one into a sleep similar to that of death:' in other words, *drunkenness sinks one into a death-like sleep*.

Clemens Alex. Paed. 2. 2, He is a sluggard, who, instead of watching unto wisdom, is, by drunkenness, *βαπτιμόμενος*, *baptized, plunged*, into sleep.

Heliodorus, 4. 17, 'When midnight, *εβάπτιζον*, had plunged the city in sleep.' Virgil, in the same manner, speaks of a city *buried in sleep and wine*.

Josephus, Ant. 10. 9, 4, says that Ishmael, who was sent by the king of the Ammonites to kill Gedaliah, seized his opportunity when he saw him, by excessive drinking, *βεβαπτισμένον*, *baptized, sunk* into insensibility and sleep.

Philo Judaeus, II. p. 478, I know some who, when they easily become intoxicated, before they are entirely *sunk, βαπτισθῆναι*, viz. into insensibility.

Lucian, III. p. 81, He is like one who is dizzy, and *βεβαπτισμένω*, *baptized, or sunk, viz. into insensibility, by drinking*.

Plato, *Sympos.* 3, ‘I myself am one of those who were yesterday, $\beta\epsilon\beta\alpha\tau\tau\eta\mu\upsilon\omega$, *baptized, immersed, or sunk*,’ viz. either *in wine*, or *into insensibility*, as above. In another place he says: ‘having $\beta\alpha\tau\tau\delta\alpha$, *baptized, or immersed Alexander in much wine*.’ Or, if we take $\text{ο}\bar{\imath}\omega$, *wine*, as the dative of instrument, and render the expression, *baptized with wine*, then the sense will be, *baptized with wine, into insensibility*.

Diodorus Siculus, 1. 73, ‘And because they have a supply from these sources, they do not $\beta\alpha\tau\tau\zeta\omega\iota$, *baptize or sink their subjects with taxes*.’ This figure represents them as swimming in the water, and taxes as a burden which would sink them. Compare Libanius, Epist. 310, ‘He who bears with difficulty the burden he already has, would be entirely *sunk, βα\tau\tau\delta\omega\iota*, by a small addition.’

Plutarch, Moral. Galb. speaks of Galba as $\beta\epsilon\beta\alpha\tau\tau\mu\epsilon\omega\omega$, *baptized, or immersed in debts*: not, ‘overwhelmed with debts,’ but *immersed in debts*. *To plunge into debt*, is a familiar phrase with us, and the ‘*aere alieno demersus*’ of Livy, is entirely equivalent. *Overwhelm*, means simply *to cover or surround*, without determining the manner in which it is accomplished; *baptizo* determines the manner of the operation. There can be no question but *baptizo* is as much entitled to its usual meaning here, as either the English *to plunge*, or the Latin *demergo*. Accordant to the figure of ‘plunging into debt,’ is the idea of *deep debt*, $\beta\acute{\alpha}\delta\omega\chi\rho\epsilon\omega\omega$.

The same author, *De Educat.* says: ‘As plants are nourished by moderate, but choked by excessive waters, so the mind enlarged by moderate labors, but $\beta\alpha\tau\tau\zeta\omega\iota$, *is baptized, immersed by excessive ones*.’ As plants are suffocated by excessive waters, so the mind is immersed, and consequently suffocated by excessive labors. In the first member of the paragraph, the verb expresses merely

the *effect*, leaving the manner of the operation to be inferred; in the second member, the verb expresses the *manner of the operation*, and leaves the effect to be inferred. Vol. viii. p. 345, he speaks of some as *βαπτιζούντους*, *baptized, immersed* with business.

Plato, Euthyd. 7, speaks of a young man who was confused with questions, as being *βαπτιζόμενον*, *baptized*; not overwhelmed, but *immersed*, and the mind consequently suffocated, as explained above by Plutarch.

Chrysostom uses the word figuratively in several instances which are quoted by Suicer, Thes. I. p. 623, *βαπτισθῆναι*, to be *baptized, immersed by drunkenness*, viz. into insensibility;—having the mind *βεβαπτισμένον*, *baptized, immersed with a multitude of cares*;—*βαπτιζόμενος*, *baptized, immersed in innumerable cares*;—*βαπτιζόμενοι*, *baptized on all sides, or totally baptized in the many waves of business*; this surely must be immersion;—*βεβαπτισμένος*, *baptized, immersed in malignity, or sin*; as we say *buried in sin*.

Justin Martyr uses the expressions, *βαπτισθεῖς*, *baptized, immersed by drunkenness*;—*βεβαπτισμένοι*, *baptized or plunged in aggravated sins*.

Clemens Alexandrinus, Strom. 3, mentions some who *βαπτίζουσι*, *baptize, plunge* into fornication, judging it to be good to indulge in pleasure and vice.

Gregory Thaumaturgus, Panegyric upon Origen, p. 12, says: ‘And reaching out his hand to others, he delivers and extricates all that are *βαπτιζούντους*, *baptized, or immersed*,’ viz. in difficulties.

Chrysostom, Justin, Clement, and Gregory were Christian writers, who flourished immediately after the apostles; and the preceding examples show that the usual acceptance of *baptizo* was the same with them, that it was with the earlier classics. We have now examined all the examples of classic use, that Prof. Stuart has proposed, and, in view

of the whole, what is its meaning ? The only significations that the Professor has thus far assigned, are to *immerse*, and to *overwhelm*. Admitting that this distinction is well founded, which, however, is by no means true, his own result is, that *baptizo* in classic use, does, in no instance, signify less than to completely cover, in some way or other, with water, or whatever the element may be. If the word could be shown to have a wider latitude of meaning, having undertaken to examine its use, and enjoying every advantage for research, he unquestionably would have produced the examples ; and his not having done so, may be taken for conclusive proof that no such examples can be produced. We come next to the Septuagint and New Testament.

Usage of the Septuagint and Apocrypha. $\beta\alpha\tau\iota\zeta\omega$, *baptizo*, in the Septuagint, signifies to *dip*, *plunge*, *immerse*, or *sink*.

2 Kings 5: 14, ‘And Naaman went down and $\beta\alpha\tau\iota\zeta\sigma\tau\omega$, dipped himself seven times in the Jordan.’ The prophet had directed him to go and *wash* in the Jordan ; and this he did, by plunging himself into the river. It is allowed on all hands, that the Hebrew word, of which *baptizo* is a translation, admits here of no other meaning but *dipping*. Prof. Stuart renders the passage, ‘Naaman went down, and plunged himself seven times into the river Jordan.’

Isaiah 21: 4, ‘Iniquity, $\beta\alpha\tau\iota\zeta\varsigma$, sinks me.’ This is the literal reading of the Septuagint, though it is a paraphrase, rather than a translation of the Hebrew. Prof. Stuart renders the Greek of the Septuagint, ‘My iniquity *overwhelms* me.’ *Overwhelm* is often used in such connections as this, but overwhelming is not the figure employed here. We often speak of being ready to *sink*, from surprise, fear or shame. This is the expression of the Septuagint. Where Prof. Stuart found the reading, ‘*my* iniquity,’

I am at a loss to determine. I have not been able to find it in any of the common editions of the text, nor in the marginal readings : and besides, it is contradictory to the scope of the passage. It was not the prophet's own iniquity, but the iniquity of the people against whom he prophesied, that appeared so fearful and appalling, that he *sank* under the view of it.

Judith 12: 7, It is said that 'Judith remained in the camp three days ; and at night went out into the valley of Bethulia, and *βαπτίζετο*, *baptized herself* at the fountain in the camp,' i. e. she retired for prayer, and bathed, or performed religious ablution, as preparatory to her devotions. Prof. Stuart here assigns to *baptizo* the signification *to wash* : 'She went out and *washed* herself at the fountain.' That she *washed*, was true in fact, but it is not contained in the expression. It does not follow, because baptism is performed for the sake of washing, that therefore baptizing and washing are the same thing. Some Lexicons, however, appear to have assigned the meaning, luo, abluo, *to wash*, on this principle. They might, with just as much reason, give the meaning *to cool*, because heated iron is said to be *baptized* in water for the sake of cooling it. Prof. Stuart admits that immersion is the usual classical signification, and he unhesitatingly acknowledges this meaning in the first instance he meets with in the Septuagint : why does he as unhesitatingly reject it here ? That Judith is said to have *baptized* herself, *ἐνι,* *at* the fountain, does not militate in the least against the idea of immersion, even though we were obliged to suppose it to have been performed in the fountain ; for although the expression does not contain the fact, neither does it exclude it. Were I to say, 'I have been *at* such a friend's house,' the expression would be perfectly compatible with the fact of my having been *in* the house. It is not supposed, however, that Judith bathed

in the fountain ; but in a receptacle provided for such purposes near it. This fountain was one on which the whole city principally depended for supplies of water ; and such fountains were usually furnished with conveniences for bathing. This fact is too notorious to be denied. But the reason given, for supposing that *baptizo* here denotes *washing*, is, the *improbability* that Judith would plunge into the fountain *in the midst of the camp*.

But we have only to suppose, what, by the way, it would be very unreasonable to doubt, that the fountain was furnished with the common appendages, and the objection vanishes at once. At any rate, the heroine evidently was not exposed to the view of the camp. She sought to perform her devotions in retirement ; and she unquestionably found opportunity for it, either in the *place* she selected, or the *time* ; for she went out under covert of the night. But what is the argument in all its force ? Shall we set aside the established meaning of the word, and adopt one which it has not hitherto, in the whole compass of the language, been found to bear, on the mere supposition that Judith, in a ruder age, and possessed of a masculine temperament, could not have transgressed, in this instance, the rules of decorum ? Indeed the very objection that Prof. Stuart here brings against *immersion*, will bear equally against *washing* ; for if he supposes *baptizo* to correspond to *luo*, *bathe*, *wash*, he must admit that this *washing* was usually, if not always, performed in a state of nudity. If, then, it is improbable that Judith *immersed* herself, it is equally improbable that she *washed* herself ; for the *exposure* would have been the same in either case.

In Ecclesiasticus 31: 25, we have another example of the word : ‘If one who is *βαπτιζόμενος* *ἀπὸ νεκροῦ*, *baptized* from a dead [carcass], toucheth it again, what is he profited by his bath ?’

Prof. Stuart reads it, ‘ He who is *cleansed* from a dead carcass, what does he profit by his washing ?’ and seems to justify this version, by an appeal to Num. 19: 19, where persons defiled by the dead are directed to *wash their clothes*, and *bathe their persons in water*. But was not this bathing to be performed by immersion ? The Jews evidently so understood it ; and accordingly, these ablutions are, in the Talmuds, usually, if not uniformly, denoted by תָּבֵל, *taval*, to *dip, immerse*. So, when the prophet directed Naaman to wash, or bathe, seven times in the Jordan, he went and *dipped* himself seven times. Maimonides, a celebrated Jewish commentator of the twelfth century, says, that whenever, in the law, washing of the flesh, or of the clothes, is mentioned, it means nothing else than the dipping of the whole body in a bath ; for if any one dips himself all over except the tip of his little finger, he is still in his uncleanness, Hilcoth Mikva. c. 1. § 2. It will not, therefore, be denied, that the Jews purified themselves from defilement by the dead, by *immersion of their persons in water*. *Baptized from the dead*, then, evidently means, *immersed from the dead*, i. e. purified from the dead by immersion. *Cleansed from the dead*, would be good sense, but not the sense of the original. The expression in Eccles. 31: 25, *baptized*, or *immersed from the dead*, may be compared with, *washed from sins*, Rev. 1: 5 ; and *sprinkled from an evil conscience*, Heb. 10: 22. *Cleansing* is, in each case, implied as a consequence, but not *expressed* in either. Each verb expresses a distinct action, by which cleansing is effected ; and we might, with just as much propriety, assume that *rantizo*, in the last instance, signifies to *cleanse*, as that *baptizo* has this meaning in the first. Prof. Stuart, therefore, has not succeeded in finding a single clear example of the signification *to wash*, either in the classics or the Septuagint. Thus far, then, he has entirely

failed to prove that *baptizo* has any other signification than *immersion*.

Usage of the New Testament.—*Bαπτίζω*, *baptizo*, in the New Testament, in cases not relating to the Christian rite, signifies *to dip, to immerse*.

Mark 7: 3, 4, For the Pharisees and all the Jews, except they wash, *νιήλωνται*, their hands carefully, eat not, holding the tradition of the elders. And when they come from the market, except they, *βαπτίζονται*, *baptize themselves*, they eat not.

Prof. Stuart, in accordance with the common version, renders this, ‘except they *wash themselves*, they eat not.’ But what reason is there here for rejecting the usual meaning of *baptizo*? If immersion were, in these cases, either impossible in the nature of things, or contradictory to known fact, we should then be compelled to assign another meaning; but can it be alleged that immersion is here either impossible or improbable? Prof. Stuart’s procedure in settling the meaning of this word, is truly surprising. It is a rule universally acknowledged in philology, that if any one assigns to any word a new or unusual meaning, the burden of proof rests on himself. Or, suppose the alleged signification to be one of several *acknowledged* meanings; if an example is produced in proof of a particular meaning, it devolves upon him who produces it, to show that the word has such a meaning in that particular example. Prof. Stuart alleges, that *baptizo* means *to immerse, overwhelm, and wash*, and produces this example as proof of the signification *to wash*. Among all the examples of this word, which he has produced from the classics, the Septuagint, and the Apocrypha, the only instances of this meaning, which he has even named, are the two from the Apocrypha, which we have just examined. This meaning is, then, according to his own showing, at least, an un-

usual one ; and yet, when he comes to the New Testament, he decides, in every instance of its literal application which he examines, that the word means *to wash* ; and then leaves it, without producing the least proof, or offering a single remark. But the established meaning of a word is not to be set aside in this summary manner. Bare assertion that *baptizo* means *to wash*, will not satisfy the discerning reader : he must have some clear examples. But a clear example of this meaning has not been produced. As to the instances cited from the Apocrypha, it was not pretended that immersion was an *impossible* sense ; nor can it be alleged in the present instance, that it is either an *impossible* or an *improbable* one ; for surely the Jews *could* have immersed themselves after coming from the market ; and that they did practise ablution by immersion, in many cases besides those prescribed in the law of Moses, is matter of historical record, and a fact too notorious to need any parade of proof. Besides, the consistency and harmony of the passage requires that *baptizo* have a more extensive meaning than *nipio*. To read it, *The Pharisees and all the Jews, except they wash their hands, eat not ; and when they come from the market, except they wash, they eat not*, makes an unmeaning tautology. It is stated in the first place, that they, *on all occasions*, wash their hands previously to eating : what, then, does it add to the sense, to say, that *when they come from the market*, they do not eat without washing ? The Evangelist evidently intends to be understood, that all the Jews, on all occasions, *wash their hands* before eating ; and that when they have been to the forum, or place of public concourse, they practise a more extensive purification. *Baptizo*, then, not only *may* have its usual meaning here, but that meaning is *absolutely required* by the scope and harmony of the passage.

Luke 11: 37, 38. And as he was speaking, a certain

Pharisee besought him to dine with him; and he went in and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first *baptized himself*, *βαπτισθεν*, before dinner. This is to be understood of the same practice that is spoken of by Mark. Jesus had been in the crowd; and the superstitious Pharisee was surprised that he should sit down to meat, without first purifying himself, by bathing his whole person, according to the custom.

These are the only instances where the verb occurs in its literal sense, except in cases relating to the Christian rite. We meet, however, with the following examples of the noun, *βαπτισμός*, *baptism*.

Mark 7: 4, And many other things there be, which they have received to hold, as the *baptisms*, *βαπτισμούς*, of cups and pots, and brazen vessels, and couches. Ver. 8, For laying aside the commandment of God, ye hold the tradition of men, as the *baptisms*, *βαπτισμούς*, of pots and cups.

These cups were their ordinary drinking vessels. The pot was the *sextarius*, a measure for liquids, containing about a pint and a half. The brazen vessels were probably those used for culinary purposes; and the couches, incorrectly rendered *tables*, were either the beds on which they ordinarily slept, and which, in many cases, were neither more nor less than what served them for an outside garment, or they were the *mattresses* of the triclinium, on which they reclined at their meals. Compare Ezek. 23: 41. The fault which Christ here censures, probably consisted in multiplying these purifications beyond what was prescribed in the law of Moses. Of course what is here called the baptism of pots and cups, etc. must be understood of a *religious purification*, and not of such *washing* as was necessary for purposes of ordinary cleanliness. These purifications, beyond all doubt, were performed by immersion; for, not only were they divinely required, in particu-

lar cases, to put the defiled vessel into water, as in Lev. 11: 32. Num. 31: 23; but it is historically certain, that the Jews superstitiously extended the ceremony to cases not specified in the Mosaic ritual. Maimonides, the Jewish commentator quoted above, states that it was a traditional custom of the Jews, to immerse all vessels for eating, drinking, and cooking, before using them, whether had of a Gentile or an Israelite. ‘Vessels,’ he says, ‘bought of *Gentiles*, for the use of a feast, whether molten, or glass vessels—מְטֻבָּלִים, they *immerse* in the waters of the laver; and after that, they may eat and drink in them: and such as they used for cold things, as *cups* and *pots* and *jugs*, they wash them, and *immerse* them, and they are free for use; and such as they use for hot things, as *cauldrons* and *kettles*, (or *brazed vessels*,) they heat them with hot water, and scour them, and *immerse* them, and they are fit to be used: and things which they use at the fire, as *spits* and *gridirons*, they heat them in the fire, and *immerse* them, and they may be lawfully made use of.—This is the immersion with which they immerse vessels for a feast, bought of *Gentiles*.’* Again the same author says: ‘Vessels, they say, that are finished in purity, (i. e. by Jews,) even though a disciple of a wise man makes them, care is to be taken about them; lo! these ought to be *immersed*.’ ‘A bed that is wholly defiled, if one *immerses* it part by part, it is pure.’†

If, then, the purification of these vessels by immersion, was practicable, and even in some cases, divinely commanded; and if we have certain testimony that it was practised, at least at a later period, in the very cases here spe-

* Hilch. *Mascolot Asurot*, c. 17. § 3, 5, 6, as quoted by Gill, on *Mark* 7: 4.

† Hilch. *Abot Hatum*. c. 12. § 6. Ib. Hilch. *Mikvaot*, c. 1. § 2.

cified, are we not compelled by reason, and by the laws of language, to accept the word in its usual signification? and does it not betray an extreme want of candor, to refuse to do so? Not even the shadow of a reason can be given, why the *baptism* of *cups*, etc. in these passages, should not be rendered, *immersion of cups*, etc.

Heb. 9: 10, Which stood in meats and drinks, and diverse *baptisms*, βαπτισμοῖς.

We have already seen that diverse immersions, i. e. immersions on diverse occasions, were required by the law. To these the apostle unquestionably alludes; and it would be just as glaring a perversion of language and of reason, to refer these *baptisms* to the *sprinklings* practised under the ancient dispensation, as it would be to refer the *sprinklings* so often spoken of, to the immersions prescribed in the Mosaic code.

We have now gone through with an extended investigation of the meaning of *bapto* and *baptizo*, embracing a great variety of examples from the classics, as well as all that occur in the Septuagint and New Testament, a few instances of figurative use, and those that relate to the rite in question, excepted. We have examined their use, from the earliest period of Grecian literature, down to the first centuries of the Christian era, by heathen, Jewish, and Christian writers. If these words, in any case, signify either to wet, wash, *pour*, or *sprinkle*, we should expect, in this extensive range, to meet with some unquestionable examples. And what is the result? Prof. Stuart (allowing him to sum up for himself,) finds that *bapto* signifies usually, *to dip* and *to dye*; sometimes *to smear*; once in the whole compass of the language, *to wash*; and in two or three instances, *to wet*. To *baptizo* he assigns, in the classics and the Septuagint, the meanings, *to plunge*, *to overwhelm*; and in the Apocrypha and the New Testament, *to wash*.

Neither *pouring* nor *sprinkling* are alleged at all.* But on an impartial examination, it is evident that *baptizo* signifies only *to dip*, and *to dye*. Every example may be fairly referred to one or the other of these meanings. As to *baptizo*, the word invariably used to denote Christian baptism, I appeal to the reader, whether it is not, in every example that Prof. Stuart has produced, susceptible of the meaning *to immerse*; and whether that meaning can, in a single instance, be set aside, without violating the established laws of language?

If *baptizo* only signifies generically, *to cleanse*, then it cannot mean specifically, either *to immerse*, or *to sprinkle*. But, to what conclusion does the foregoing examination necessarily conduct us? that the word is a *generic*, or that it is a *specific* term? Let the reader glance, once more, at the preceding examples. Does *baptizo* mean *to cleanse*, when we speak of baptizing a bucket into a fountain, in order to fill it? or when we speak of baptizing a ship, so that it becomes ingulfed in the sea? Does it mean *to cleanse*, where Plutarch relates that the soldiers baptized wine from casks, with cups, in order to drink,—that a general baptized his hand into blood, and wrote an inscription,—that weapons were found two hundred years after the battle of Orchomenus, baptized in the earth? Is this its meaning in Josephus, where he says that Simon baptized the sword into his own throat? or in [Aquila,] Job 9: 31, ‘Thou shalt baptize me in the mire?’

We see, then, that when Christ gave the Apostles their commission to go and *baptize*, he made use of a term that

* See Bib. Repository for April, 1833, p. 313. Prof. Stuart remarks, however, on p. 318, that ‘both the classic use, and that of the Septuagint show, that *washing* and *copious affusion* are sometimes signified by *baptizo*.’ This must have been a mistake; for, in the examination of usage, he has not, in a single example throughout the whole, assigned the signification, *to affuse* or *pour*.

was, at the time, universally understood to mean *immersion*. This ever had been its meaning; and this was still its meaning, wherever the Greek language was known, among heathens, Jews, and Christians. If Christ had wished to enjoin *pouring* or *sprinkling*, the language would have furnished definite terms for either of these actions. If he had wished to employ an ambiguous term, that would leave the manner of the rite undetermined, the language would have afforded a variety of such terms. But instead of employing a word that was understood to denote *pouring*, or *sprinkling*, or even one whose meaning was *ambiguous*, he selected one that was always and every where acknowledged to mean *immersion*. There was not, in the whole compass of the language, a word whose meaning was more definitely settled, or better understood, than was that of *baptizo* at the time the commission was given. Can it be believed, then, that Christ, in case he had designed to leave the manner of the rite undetermined, would have chosen a term which he knew at the time, would be universally understood to mean *immersion*? The conviction must force itself upon every mind, that, when Christ promulgated the law of baptism, a law of universal obligation, binding on all his followers to the end of time, *he designed to be understood*; and that, in order to this, he must have used language *in its common acceptation*. *Baptizo* itself, then, ascertains the manner of the rite, with as much definiteness and certainty, as is possible for any word to define an action. But, though the question may be considered as here fairly settled, yet, since Prof. Stuart has taken into view, not only the meaning of the word, but the *primitive practice*, we will still accompany him in the examination.

Practice of John and the Apostles.—The manner in which the baptismal rite was originally administered, may

be ascertained, independently of the meaning of the word, from the circumstances accompanying its administration, and from such descriptive allusions to it, as the sacred writers have incidentally furnished. The first account we have of the administration of the ordinance occurs in Matt. 3: 5, 6, Then went out to him Jerusalem and all Judea, and the region round about Jordan, and were baptized of him, *ἐν τῷ Ἰορδάνῃ*, *in the Jordan*, confessing their sins. Ver. 11. I indeed baptize you, *ἐν ὕδατι*, *in water* unto repentance. Compare Mark 1: 8. John 1: 26, 31, 33. Luke 3: 16. Acts 1: 5: 11, 16. In these passages it is stated that John baptized his candidates *in water*, and *in the river Jordan*. Now, why should the Baptist choose his station near a river, and take his candidates down *into the stream*, except for the purpose of immersing them?

Prof. Stuart supposes that the expression *βαπτίζειν ἐν* *ὕδατι*,—*ἐν Ἰορδάνῃ*, naturally means *to baptize with water*, *with the Jordan*. He thinks that the dative construction, which is usually employed by the sacred writers, is unfavorable to the sense of *plunging into*. The classics, he says, when they wish to express the idea of plunging, usually employ *σεις, into*, with the accusative, after *bapto*, and *baptizo*. But an actual comparison of all the examples that I have been able to collect from the classics, where *baptizo* is clearly used in the sense of plunging, the element being named, shows that this verb is, in this sense, *oftener* constructed with the dative case, than with the accusative. Prof. Stuart did not scruple, in the example he quoted from Heraclides Ponticus, to render *βαπτίζειν ὕδατι*, *to plunge in water*. So in the Septuagint, 2 Kings 5: 14, where we have the expression, *βαπτίσασθο ἐν τῷ Ἰορδάνῃ*, exactly the same phraseology that is employed by the Evangelist, he unhesitatingly rendered it, *Naaman went down and plunged himself seven times into the river Jordan*. Now, if, *to baptize in the Jor-*

dan, means, in the Septuagint, *to plunge into the river*, as it certainly does, on the authority of Prof. Stuart himself, why shall not the very same expression, mean the same thing in the New Testament ?†

Mark 1: 9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John into the Jordan, *ἰβαυτίσθη....εἰς τὸν Ἰορδάνην*.

Mark here says, not merely that Jesus was baptized *in* the Jordan ; but that he was baptized *into* the Jordan. The grammatical construction, then, shows that John, at least in this case, practised immersion. Prof. Stuart, notwithstanding what he has just alleged, that this is the proper construction, and the usual classical one, for denoting the idea of *plunging*, contends that this sense is not clear in the present case. He supposes that the language of Mark may mean nothing more, than that John baptized *with the Jordan*, or *at the Jordan*. ‘That *εἰς τὸν Ἰορδάνην* may designate no more in Mark 1: 9, than the element *with which*, or *by which* John performed the rite of baptism,’ says he, ‘one might argue from such an example as that in John 9: 7, where Jesus says to the blind man, *Go wash in the pool*, *εἰς κολωμόθραν*, of Siloam. This passage is brought to illustrate that in Mark 1: 9 ; but this, in fact, as much needs illustration as the other. To suppose that the expression, *to wash*, *εἰς*, *into the pool*, means *to wash with the pool*, is as absurd in philology, as it would be in mathematics, to assume that one and two make four. That *εἰς* sometimes denotes *locality* merely, is admitted ; but that it ever properly denotes *instrumentality*, and especially after a verb of motion, cannot be proved. As for the meaning *at*, his examples are by no means apposite. In every one of them, the preposition properly expresses

* Compare Moschus, Id. 1. 29. *τοπὶ παρὰ βήβαραι*. Virgil, Georg. 3. 447, *mersatur in gurgite*. Moret. 96, *tingit aqua*.

intusposition. E. g. John 21: 24, *he stood, σὺς τὸν αἰγαλὸν, on the shore, or by it,* says Prof. Stuart. ‘On the shore,’ however, is the English phraseology, not the Greek. ‘In the shore, or beach,’ is precisely analogous to the expression, ‘in the field,’ or, ‘in the mountain,’ i. e. within the limits of it. Matt. 2: 23, *he dwelt, σὺς τόλμῳ, at the city,* says Prof. Stuart. But does he suppose that Jesus dwelt *without* the city, or *within* it? *within it*, unquestionably. The preposition, then, in these passages, as well as in Acts 8: 40, and Esth. 1: 5, strictly denotes *intusposition*; or in other words, position within the place mentioned. With respect to the phrase cited from Alciphron, 8. 43, λουσαμένου σὺς τὸ βαλανεῖον, the sense, *to wash into the bath*, would be good: at any rate, it does not mean, *to wash AT the bath*, as denoting *proximity* merely; for Prof. Stuart must know that the ancients performed the operation of bathing, *in* the bath, not *out of* it. So that, were we to admit these examples to be fairly illustrative of Mark 1: 9, still, the *least* that can be deduced from the passage, is, that Jesus was baptized *in the Jordan*. It is not in the power of sound argument, nor of the most ingenious sophistry, to show that he was baptized *out of* the river. That the baptism was performed in the stream, is indeed incontrovertibly proved by the immediately following verse: ‘And straightway *coming up out of the water*, he saw the heavens opened, etc.’

Now, if he came up out of the water, after his baptism, he must of course have previously gone down into it. Prof. Stuart anticipates this argument, and with a series of most unwarrantable criticisms, undertakes to show that even this language affords no certain proof that Jesus was baptized in the stream. ‘The question,’ he says, ‘has been raised, whether ἀνέβη (ἀναβάνω) ἀπὸ τοῦ ὕδατος, means ‘went up out of the water of the river,’ i. e. rose up after being plunged into the river, and came out of the water. It becomes necessary

therefore to investigate this question.' Well, let us see how he investigates it. 'Several considerations,' he says, 'may serve to determine it. (1) The rite of baptism was completed before John [Jesus?] went up from the water. So says Matthew; and Mark also says, that *Jesus was baptized by John in the Jordan*, and then went up from the water. Both Evangelists say that the action of *going up* took place immediately, or straightway after the baptism. Now if the rite of baptism was completed before John [Jesus?] *emerged* from the water, (in case he was immersed), i. e. if it was completed merely by the act of plunging him under the water, then indeed *ἀναβαίνω* might possibly be supposed to apply to his emerging from the water. But who will venture to introduce such a conceit as this? (2) Yet if any one should wish to do so, the verb *ἀναβαίνω* will hardly permit such an interpretation. This verb means *to ascend, mount, go up*, viz. a hill, an eminence, a chariot, etc. but as to *emerging from the water*, I can find no such meaning attached to it. I do not, however, deny the possibility of employing this verb in the sense of emerging. I know the want of accuracy in some writers too well to hazard the assertion, that no example of such usage can be found. But if there are such examples they must be very rare. The New Testament surely does not afford them. (3) The preposition *ἐπό* will not allow such a construction. I have found no example where it is applied to indicate a movement *out of* a liquid into the air. These concurrent reasons, both of circumstances, and usage of language, make it a clear case, that Jesus retired from the water of the river, by going up its banks. Nothing can properly be deduced from it.'

The reader will perceive here, that although the Professor proposed, in the outset, to investigate the question, whether the expression in the original, means, as the com-

mon version reads, *coming up out of the water of the river*, he has wholly deserted it. His remarks are directed against a totally distinct idea, viz. the emersion of the candidate as he rises to a standing posture. Now the *emersion* of the candidate immediately after being plunged, and his *going up* out of the water, after emerging, are two distinct actions. A wonderfully clear case it must be indeed, that, because the expression does not indicate the action of *rising* from the water, it cannot therefore denote *walking out of it*. The argument in this case, is founded on the usage of language; and yet, I apprehend it may be shown that it is not supported by usage, in respect to a single particular. Nor can I repress my astonishment, that Prof. Stuart should make himself responsible for positions like those which he says have led him to the conclusion, that the original is here *incapable* of the sense he opposes.

But let us examine. 1. He alleges that the *coming up*, or *ascending out of the water*, cannot be referred to the emersion, because the emersion was a part of the baptism, and the baptism is said to have been completed before he, *ἀνέβη*, ascended; in other words, that *βαπτίσθη* includes the emersion, and therefore the idea cannot be supposed to be repeated in the word *ἀναβαίνω*. But is it true that *baptizo* includes in itself the idea of emersion? Can *immerge*, under any circumstances, signify to *emerge*? The same word denote *at the same time, two exactly opposite ideas!* It is true, that when a person is said to have been *baptized* or *immersed*, we readily suppose that he also emerged; but this is merely an inference; it is not contained in the expression. When Josephus relates that Aristobulus perished, being, by order of Herod, *baptized in a pool*, we do not think of his *emerging*, because it is not contained in the word, and what is more, the connection

forbids it. But when persons are said to be baptized or immerged, as a religious act, we at once associate the idea of *emersion*; not, however, because it is contained in the word, any more in this case, than in the other; but we *infer* it from the known fact that they are immerged for an innocent purpose. If therefore the Evangelist had wished to *express* the emersion, he could, without any tautology, or repetition of the idea, say that Jesus was baptized into the Jordan, and straightway *emerging from the water*, saw the heavens opened.

2. Prof. Stuart observes in the second place, that the verb *ἀναβαίνω*, *anabaino*, is not, to his knowledge, ever used to signify *emerging* from water. He admits that it properly signifies *to ascend, to go up*. But it is a most singular conceit, that the word should not be capable of denoting ascending motion, as well from *water*, as from any other substance. But this verb is used to denote emersion from water, in the Epistle of Barnabas, Sect. 11. ‘There was a river, and, *ἀνέβαινεν ἐξ ὕδατος, out of it rose* beautiful trees, etc.’ Here we see that it just as well denotes the ascension, or growing up of a tree out of the water, as out of the ground.

‘But the New Testament,’ says Prof. Stuart, ‘surely affords no example of such a meaning.’ Unless I greatly mistake, the New Testament does afford more than one example of such a meaning; e. g. Matt. 17: 27, ‘Go thou to the sea, and cast in a hook, and take up the fish that first cometh up, *ἀναβάντα*.’ Bretschneider explains the verb here by *emergo, to emerge*. If, however, this should not be deemed an unequivocal example, another may be found in Rev. 13: 1, ‘And I stood upon the sand of the sea, and saw a beast *rising up out of the sea, ἐκ τῆς θαλάσσης ἀναβαῖνον*.’ This is an unquestionable example. One beast

rose up out of the earth, and another in like manner out of the sea.*

3. Prof. Stuart objects in the third place, that the preposition *dwè, from*, will not allow such a construction of the passage. He says he has found ‘no example where it is applied to denote a movement out of a liquid into the air.’ Both *dwè, from*, and *ix, out of*, denote *removal, separation, departure*. The difference between them is, that *ix, out of*, determines the point of departure to be *within* the object named, while *dwè, from*, denotes departure merely, without determining whether the point of departure is *within* the object, or at the *exterior limit* of it. It may be either, for aught that is expressed by the preposition. If Prof. Stuart means to say, that *dwè, from*, does not determine the movement to have commenced *beneath the surface* of a liquid, he is undoubtedly correct. But if he means to say that *dwè, from*, is incapable of expressing departure from a liquid, of an object that has been under its surface, (and this must be his meaning, or else his objection has not the least force,) a reference to two or three examples will discover his mistake.

Homer’s Hymns, To Mercury, 2. 185, ‘Aurora who brings light to mortals, *rose from* the deep-flowing ocean, ἄπνυτ' αὐτ' ὠκεανοῦ. Again, Il. 19. 1, ‘Aurora *rose from* the flood of the ocean, *ατ' ὠκεανοῦ ποάων ωρύδη*'. In these passages the goddess of day is represented as rising out of the ocean, where she had been immersed during the night. In Tobit 6: 2, it is related of a young man who went down

* It is the same imagery that is employed when the witch of Endor describes to Saul, ‘an old man ascending out of the earth, δραβαινόντας ἐκ τῆς γῆς,—gods ascending out of the earth, θεούς δραβαινούσας ἐκ τῆς γῆς.’ In like manner, Pseudo-Ezra says L. 4. c. 13, that he saw in a vision, a man, or as it was afterwards explained to him, the Son of God, *ascending out of the midst of the sea with myriads of celestial attendants.*

to the river Tigris to bathe, that a fish leaped, ἀνεῳδεὶς τὸν ποταμὸν, from the river to devour him.

Here is surely, in each of these cases, a movement out of a liquid into the air, and that relation expressed too by ἀνεῳδεῖς. Facts in *philology* as well as in *philosophy*, are stubborn things. It is therefore a clear case that *ἀναβαίνειν* ἀνεῳδεῖς is capable of being referred to Jesus' emersion, or rising from under the water: for, had the writer wished to distinguish between the *immersion* and the *emersion*, *baptizo* would strictly denote only the former idea, while *anabaino* might naturally, and agreeably to usage, express the latter, and the meaning of *apo* would also be perfectly congruous to such an application of the verb.* I would not be understood, however, as defending this version of the passage. I only wished to show that the language *would be capable* of such a sense. My conviction is, after all, that the expression should be referred, not to Jesus' *emersion from the surface*, but to his *coming up from*

* Dr. Campbell, who was Principal of the College of Aberdeen, Scotland, a celebrated scholar and a Pedobaptist, in his translation of the Gospels, renders Mark 1: 9, 10, thus: *At that time Jesus came from Nazareth of Galilee, and was baptized by John in Jordan. As soon as he arose out of the water, he saw the sky part asunder, and the Spirit descend upon him like a dove.* In his Notes on Matt. 3: 11, he observes that 'baptizo signifies to dip, to plunge, to immerse, and is always construed suitably to this meaning; that the baptized are said to be baptized in water, in the Jordan, and accordingly to arise, emerge, or ascend, from or out of the water;' but that 'the verbs *raino* and *rantizo*, used in scripture for *sprinkling*, are never construed in this manner; that the expression, *I will sprinkle you with clean water*, is in the Septuagint, Ezek. 36: 25, literally from the Hebrew, *I will sprinkle clean water upon you*: and had *baptizo* been used here in the sense of *sprinkle*, the construction would doubtless have been *I baptize water upon you*.' This author concludes his note with the following reflection, which certainly is as just as it is humiliating: 'It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partisan, of whatever denomination, always inclines to correct the dictio[n] of the Spirit, by that of the party.'

the water, the departure commencing at the spot in the stream where he was baptized.

John 3: 23, And John was baptizing in Enon, near to Salim, because there was, ὕδατα πολλά, much water there.

The Holy Ghost obviously meant here to convey the idea, and one would suppose that every candid reader would naturally receive the impression, that John selected a place abounding with water, on account of the conveniences it afforded for *baptizing*. Prof. Stuart, however, thinks that ὕδατα πολλά, *hudata polla*, means *many waters*, or *many streams*, and that these were needed, not for the purpose of *baptizing*, but ‘for the accommodation of the vast multitudes who flocked to hear John.’ ‘A single stream,’ he says, ‘of very small capacity, would, with scooping out a small place in the sand, have answered most abundantly all the purposes of baptism, though it were performed by immersion; and answer them just as well as many waters could do. But on the other hand, a single brook would not suffice for the accommodation of the vast multitudes who flocked to John.’

But where is the evidence that there were vast *multitudes* with John at any time? He baptized many, it is true, during the course of his ministry; but we are not told, in the whole evangelical history, of there being vast numbers about him at any particular time. But, supposing it had been the case, why should they have needed many streams of water for their accommodation? Would they require them for ordinary purposes of drinking? The idea is absurd. A single brook of very small capacity, or even a spring, might have answered these purposes most abundantly.

Would they need them for purposes of cooking? This is impossible. And besides, is it to be supposed that the

people tarried with John from week to week ? or that they carried with them stores of provisions and utensils for cooking ? If on some occasions the multitude tarried with Jesus any considerable time, we find them destitute of food, and obliged to go into the villages and buy, unless a miracle was wrought for their relief.

Would they need many streams for washing their apparel ? Our Pedobaptist brethren will hardly admit that the people were usually furnished with changes of raiment when abroad ; for then indeed, they would, in case of emergency, be prepared for *immersion*.

Would they require many streams for their beasts ? This has often been supposed. But where is the evidence that the people had beasts with them ? or, admitting that they had, would not a single stream have been abundantly sufficient ?

But though it were even true, that they needed much water for all the abovementioned purposes, still it would not follow that this was the reason why John fixed his station at Enon. The Holy Ghost does not say that John chose that place *in order that the people might have water ; nor yet, that their beasts might have drink ; but, for the purpose of baptizing*. This is the idea the passage would naturally, and I presume to say invariably, suggest to a reader who felt no particular interest in either construction. And were it proved to demonstration, that *hudata pollâ* means *many streams*, still the rational conclusion would be that he practiced *immersion*. For in that case he would of course be likely to select a place abounding with streams, although he might not need to occupy more than a ‘single stream,’ and that a ‘small one,’ and only a small place ‘scooped out’ in that.

But notwithstanding that it is of no importance to the main question, whether *hudata pollâ* denotes *much water*, or

many streams, it is desirable, for philological reasons at least, to settle its true meaning. This must of course be determined by the usage of the language. Any word may have any meaning that is given to it by common consent. But no word can properly be said to have any meaning that is not sanctioned by common usage. If ὕδωρ, *water*, is used to denote *a water*, *a collection of water*, *a stream*, then such a sense may be conceded to it in the present instance : but if no examples of such usage can be found; it must be unwarrantable to assign that meaning in the present case.

In proof of the meaning, *a water*, *a stream*, an example has sometimes been produced from Arrian, Anab. 6. 21, *Alexander encamped τὸς οὐ πολλῷ ὕδατι*, *by a small stream*, as it is rendered. But this is not the expression of the original. It is literally, ‘he encamped near *not much water*,’ i. e. near a little water. There is no more necessity for taking the word in a distributive sense here, than in Clement, Paed. 2. 2, where, speaking of a certain disease, he says : ‘If thirst comes on, this affection will require ὕδατι οὐ πολλῷ, *a little water*.’ Now no one would think of rendering this, *a water*, *a small water*; nor is this the meaning of the expression in Arrian. It may be true in fact that Alexander encamped near a stream ; but this is not the expression of the writer. Arrian says simply that he encamped near *water*.

Another example has been produced from the same author, Anab. 6. 21, ὕδατα δρύσσειν, *to dig waters*, as though it meant separate collections of water, *wells*. But the phrase means simply, *to dig waters*, or *water*. And there is no more incongruity in this expression, than in that of ἀλατες δρύσσειν, *to dig salts*, L. 3. 4. or καλχὸν δρύσσειν, *to dig ore*, Aristotle, Mirab. Ausc.

Prof. Stuart refers to Homer, Odyss. 13. 109, where

he says *ūdara*, *waters*, occurs as denoting ‘great and flowing streams.’ He might as well have referred at random to any other example whatever. No one would suppose, on referring to the passage, that the word necessarily denoted large flowing streams. The poet is describing a certain grotto at the head of the harbor of Ithaca, which was said to be inhabited by sea-nymphs. After mentioning other particulars respecting it, he adds, *ἐν δὲ ὑδαῖς θεάσαις*, ‘within it too are living *waters*.’ Now it is not likely that there were *large streams* flowing through the grotto. It might be said with strict propriety that there were ‘living waters’ there, provided there was a single rill, and that a perennial one.

The references to the Septuagint are equally inconclusive. Take for example, Lev. 14: 5, 6, 50—52. ‘Here mention is made,’ says Prof. Stuart, ‘of a bird to be killed, *ἐπὶ ὕδατι ζῶντι*, over *living water*, i. e. over a running stream or brook.’ Indeed! a brook in an earthen vessel! It is expressly said in the fifth verse, and repeated in the fiftieth, that the bird must be killed *into an earthen vessel*, over *living water*. In other words, it must be slain and made to bleed into a vessel of water dipped from a fountain or a running stream. To reason that a vessel of water is a brook, because it once flowed in a brook, is indeed singular logic. The most illiterate reader cannot fail to perceive that this example is any thing else than apposite to the Professor’s purpose; and yet it must be acknowledged that it is as conclusive as any he has produced. Among all the instances cited from the Septuagint and the New Testament, there is not one clear example of the signification, *a water, a stream*.

The example in Acts 8: 36, (*πι οὐδωρ*), is perhaps the most plausible that can be found, and yet even here the word is unquestionably to be taken in its usual acceptation. The

proper rendering of the passage, is, *They came to some water.* This is by no means an unusual application of *τικ*, as may be abundantly shown by reference to usage. Take the following examples. Aesch. Choeph. 528, ‘The new-born monster was lying in swaddling clothes like an infant, in want of *some food*, τινὸς βορᾶς.’ Xen. Cyr. 7. 5, 47, ‘My mind wants *some rest*, ἀναστάσις τινος.’ Arrian, Anab. 4. 1, ‘The Barbarians for *some further security*, ασφάλσιαν τινα μάλλον, fortified their cities.’ Rom. 1: 18, ‘That I might have *some fruit*, καρπὸν τινα, among you also.’*

There is no evidence then, that *ὑδωρ*, *hudor* is ever used to signify *a water*, *a stream*. After all that has been said against the common version of John 3: 23, its integrity remains unimpeached.

1. It is confirmed by the use of *ὑδατα*, *hudata*. A single glance at the Septuagint and New Testament, will show that the singular and plural forms of this word are often used interchangeably; e. g. 2 Kings 2: 14, ‘And he took the mantle of Elijah that fell from him, and smote *the water*, *hudor*, and said, Where is the Lord God of Elijah? and when he also had smitten *the waters*, *hudata*, they parted hither and thither.’ Here *hudata* refers to the ‘waters’ of the Jordan. Of course there could not be a plurality of *streams* or *brooks* in a single channel. It should likewise be observed here, that the writer first says that Elisha smote *hudor*, *the water*; and then immediately after, adverting to the same fact, says he smote *hudata*, *the waters* of Jordan. This shows that the singular and plural are

* Compare Xen. Cyr. 5. 2, 27, ‘Some considerable haughtiness, τικηφανίαν πολλὴν τινα..’ Negris, Grammar, p. 16, ‘Some little assistance, μικρὰν τινα βοήθειαν.’ Soph. Oedip. 42, ‘For our distress find *some relief*, δλεῖν τινα.’ Aesop, Fab. 138, Leips. ed. ‘Entreating for *some relaxation*, λέσει τινα, from their labors.’

used interchangeably ; just as we could say in English, *the water*, or *the waters* of Jordan.

Gen. 1: 2, 'And the Spirit of God moved upon the face of the *water*.' Here the LXX. write ὕδωρ *water*, in the singular, and Theodotion ὕδατα, *waters* in the plural. To suppose any division of this element into separate collections at this time, would be contradictory to fact.

Matt. 8: 32, 'The whole herd ran violently down a steep place into the sea, and perished in the *waters*, ὕδασι.' Chap. 14: 29, 'Peter walked on the *waters*, ὕδατα, to go to Jesus.' *Hudata*, *waters*, cannot here be understood distributively of separate bodies of water ; for the sea forms of course but one collection.

Prof. Stuart thinks however that *hudata*, *waters*, does not in these examples designate merely quantity of water, considered as deep and *abounding*. 'It is,' says he, 'the vast waters of a sea or lake, as agitated by the winds and broken into waves, which are designated by the *plural* of this word.'

He supposes then that the 'waters' of the sea, are the *waves* of the sea, considered as broken and separate masses of water. But the expression conveys no such idea. This supposition is contradicted by usage both in Greek and English. We often employ the plural when the idea of agitation, separation and succession, is wholly excluded. Take for example the following beautiful extract. 'The *waters* lay calm and tranquil and quiet, as the hushed sleep of an infant. There was just breeze enough to give motion to the boat, but not enough to curl a wave upon the surface of the *waters*.'

Here the plural form occurs twice in one short paragraph, and in such connection as to definitely exclude the idea of separation and succession. And such an appli-

cation of the plural is certainly not unusual in either language.

But the application of *hudata*, in the Septuagint, to streams which would not be likely to furnish the idea of broken and successive waves, Prof. Stuart supposes to have been the result of imitating the Hebrew, which has only a plural form to designate the element of water. He concedes then that the plural *hudata* is sometimes applied to a single collection; but supposing the usage to have originated in a servile adherence to the Hebrew, from which the LXX. translated, he will not allow us to reason from the Septuagint to the New Testament. But if, as Prof. Stuart tells us, this was *invariably* the usage of the Hebrew, what could be more natural than for the Evangelists, who were native Jews, to transfer this idiom occasionally into their Greek? If there were no other way of accounting for such a usage in the New Testament, this would be entirely satisfactory. But the substitution of the plural for the singular cannot properly be considered as an imitation of the Hebrew; since it is of frequent occurrence in classic Greek, where of course Hebraism is out of the question. E. g. Homer, Batrachom. 99, relates that the mouse with his dying breath execrated the frog for ‘throwing him *εἰς ὕδωρ* *into the water*, and then immediately expired *ἐν ὕδασι, in the waters.*’ Here the writer, in almost the same breath, applies first the singular, and then the plural to the same collection. Orpheus also, Lapid. 258, speaks of the sacred *waters*, *ὕδατα*, of the Euphrates.

2. It is confirmed by the use of the phrase *ὕδατα πολλά*, *many waters.*

This is used interchangeably with the singular, and is applied to the water of the sea, the water of a river, and the water of heaven, i. e. the clouds.

Ps. 77: 19, Thy way is in the sea, and thy path in the

great waters, ὕδατις πολλοῖς. Ps. 107: 23, They that go down to the sea in ships, that do business in *great waters*, ὕδατις πολλοῖς. The singular is applied in the same way, Isa. 23: 8, where the Tyrians are represented as transporting by sea, in *great water*, ὕδατι πολλῷ, the seed of merchants. Again, Ezek. 27: 26, Tyre is said to be brought into *great water*, ὕδατι πολλῷ, and broken in the midst of the seas.

Jer. 51: 13, [28: 13], O thou Babylon, that dwellest by *many waters*, ὕδάτων πολλῶν, i. e. the Euphrates. The singular is applied in the same manner, Ezek. 31: 7, where the king of Assyria, in allusion to the situation of his metropolis on the river Tigris, is compared to a cedar tall and flourishing because of *much water*, ὕδατος πολλοῦ.

Rev. 1: 15, ‘And his voice was as the sound of *many waters*, ὕδάτων πολλῶν.’ Chap. 19: 6, ‘I heard as it were the voice of a great multitude, and as the voice of *many waters*, ὕδάτων πολλῶν.’ The same idea is expressed by the singular, Ezek. 1: 24, ‘And when they went, I heard the noise of their wings, like the noise of *great water*, ὕδατος πολλοῦ.’ Theodotion writes this with the plural form, πολλῶν ὕδάτων; which shows that they used the singular and plural indifferently.

The same usage is extended to other words. Σάρξ, *fleshes*, for σὰρξ *flesh*, occurs frequently. Job 4: 15, ‘Then a spirit passed before my face, and my hairs and my *fleshes*, σάρξ, shuddered.’ Chap. 13: 14, ‘Wherfore do I take my *fleshes*, σάρκας, in my teeth, and my life in my hand.’ Ezek. 37: 6, 8, ‘And I will lay sinews upon you, and will bring up flesh, σάρκα, upon you. And when I beheld, lo, the sinews and the *fleshes*, σάρξ, came upon them.’ Here the singular and plural are used indifferently. *Fleshes* in these passages surely cannot mean separate pieces of flesh.

In the same manner αἷμα, *bloods*, is used for αἷμα,

Mood. 2 Sam. 3: 28, 'I and my kingdom are guiltless before the Lord forever, from *αιμάτων*, the *bloods* of Abner.' 2 Kings 9: 26, 'Surely I have seen yesterday, *αιματα*, the *bloods* of Naboth, and *αιματα*, the *bloods* of his sons.' This cannot be regarded as strictly Hebraism; for where the Hebrew has the plural, the LXX. often employ the singular, and vice versa. And with respect to *σάρκες*, *fleshes*, Epictetus in Arrian, l. 2. c. 9, exhibits an exactly similar usage.

We also meet with the phrase *σάρκα πολλά*, *many fleshes*. Dan. 7: 5, 'And they said thus unto the beast, arise and devour *σάρκας πολλάς*, *much flesh*; literally *many fleshes*,' corresponding exactly to the phrase, *many waters*. But who would think here that *many fleshes* meant *many pieces of flesh*?

Again we have the phrase *αιματα πολλά*, *many bloods*. 1 Chron. 22: 8, 'Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed *αιματα πολλά*, *many bloods* upon the earth in my sight.' It is certain that the phrase *many bloods*, means here, not, *many separate collections*, but *much blood, abundance of blood*, because it is so explained in the former part of the verse.

It is evident therefore that the phrase *ὕδατα πολλά*, *many waters*, in John 3: 23, denotes simply abundance of water, *much water*. It is never used to express any other meaning. John then baptized at Enon because there was much water there. But if he had practised sprinkling, or if he had practised immersion and sprinkling indifferently, such a circumstance could not have influenced his choice in the least. For any inhabited place would have afforded sufficient water for the purposes of sprinkling; and he might have conformed to the circumstances, immersing his

candidates when it was convenient, and sprinkling them whenever necessity required it.

In Acts 8: 38, we have an account of the baptism of the Ethiopian eunuch. ‘ And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch ; and he baptized him.’

Prof. Stuart thinks that the evidence here is against immersion. And he draws this conclusion firstly, from the fact that the country was *desert*, and therefore not likely to have afforded streams convenient for immersion. But Prof. Stuart cannot be ignorant, that with the Hebrews and other oriental nations, a desert or wilderness frequently denoted no more than *uncultivated ground* used as a common of pasture, in distinction from land that was *cultivated and inclosed*. Calmet says : ‘ The Hebrews, by a ‘desert,’ mean an uncultivated place, particularly if mountainous. Some deserts were entirely dry and barren ; others were beautiful, and had good pastures. Scripture names several deserts in the Holy Land ; and there was scarcely a town without one belonging to it, i. e. uncultivated places like the English commons, common lands.’ Compare Exod. 3: 1. 1 Sam. 17: 28. Ps. 65: 12, 13. Luke 15: 4. Arrian, l. 6, c. 22, mentions a desert in India that abounded with myrrh trees unusually tall and flourishing, and many other sorts of trees, and roots of spikenard, etc. and in l. 4. c. 3, he says Alexander, in his expedition to the temple of Jupiter Hammon, travelled for the space of two hundred miles through a *desert* but not *ill watered country*. And Josephus says, Bell. 3. 7, 10, that the river Jordan, after leaving the lake Gennesareth, runs *a long way over a desert*, and then makes its exit into the lake Asphaltites. This desert was no other than that extensive plain, or level tract of country that lay along the Jordan,

and was partly included in what was usually called the wilderness of Judea, which alone had, in the time of Joshua, no less than six cities with their villages, Josh. 15: 61, 62.

So that, admitting the place where the eunuch was baptized, to have been a *desert*, it might still have abounded with streams and rivers, and even with cities and villages.

But Prof. Stuart derives his conclusion in the second place, from principles of philology. He supposes that *xar̄βησαν ἀμφότεροι εἰς τὸ ὕδωρ*, does neither necessarily nor probably mean, *they descended into the water*. After citing several examples in proof that *εἰς* means *to* or *towards*, in every one of which it most clearly signifies *into*, he remarks on the verb, ‘that when one analyzes the idea of *xaraβaiw*, *going down, descending*, he finds that it indicates the action performed *before* reaching a place, the approximation *to* it by descent, and not the *entering into it* . . . so that whether the person thus *going down εἰς τὸ ὕδωρ*, enters *into* it or not, must be designated in some other way than by this expression.’

This is just as conclusive as though one were to take the English expression, *they descended into the water*, and contend that it does not mean, *they went down into the water*; because when one analyzes the idea of *descending*, he finds that it indicates the action performed *before* reaching a place, approximation *to* it, and not the *entering into* it. It is not pretended that the verb of itself expresses *entering into*; but if *xaraβaiw*, *to descend*, in connection with *εἰς into*, does not express *entering into*, I ask, what phraseology can be found in the language, that will express it? The same liberty that is taken with Scripture, in frittering away its meaning in regard to baptism, if carried through, would unsettle at once the most important doctrines of the Bible, annihilating alike the hopes of the righteous, and the fears of the wicked. For what evidence

would remain to us, that the latter will at last go away *into everlasting punishment*, or the former *into life eternal*? It might be said, with just as much propriety in the one case as the other, that *εἰς* means *to* or *towards*, and that whether the righteous are actually received *into heaven*, or the wicked turned *into hell*, must be designated by some other expression than this. But such an unwarrantable license with the Scripture can not fail to receive the disapprobation of every conscientious reader.

But, says Prof. Stuart, ‘I have another remark to make on *χαρτζησαν ἀμφότεροι εἰς τὸ θύρων*, they BOTH went down to the water.’ This is, that if *χαρτζησαν εἰς τὸ θύρων* is meant to designate the action of *plunging* or *being immersed into the water*, as a part of the rite of baptism, then was Philip baptized as well as the eunuch; for the sacred writer says, that BOTH *went into the water*. Here then must have been a re-baptism of Philip; and what is at least singular, he must have baptized *himself*, as well as the eunuch. All these considerations together show, that the *going down to the water*, and the *going up from the water*, constituted no part of the rite of baptism itself; for Philip did the one and the other just as truly as the eunuch.’ I had little expected any thing so disingenuous from Prof. Stuart. There is neither reason nor candor in the remark. It is egregious trifling; and that too on a subject where we had reason to expect at least common sincerity and fair argument. Who supposes that the *walking down into the water* is meant to indicate the action of *plunging*, as a part of the rite of baptism? No Baptist ever suggested such an idea. The writer says *they went down both into the water, both Philip and the eunuch; and he baptized him*. Here were two distinct actions: the first, that of *going down into the water*, in which both Philip and the eunuch were agents; and the second, that of *baptism*, in

which Philip was the agent, and the eunuch the subject. What we claim is, that the baptism was performed *in the water*, subsequently to their going down into it, and previously to coming up out of it; and that this circumstance furnishes strong proof of *immersion*, inasmuch as it is incredible that Philip and the eunuch would both have gone down into the water merely for the purpose of *sprinkling*.

But it is alleged with respect to the baptism of *the three thousand*, of *Cornelius and his friends*, and of *the jailor and his household*, that the circumstances forbid the conclusion that they were immersed. It needs however but a single glance to see that the objections urged in these cases are perfectly groundless.

Acts 2 : 41, Then they that gladly received his word were baptized : and the same day there were added unto them about three thousand souls.

'Where and how,' says Prof. Stuart, 'were these baptized? Was it in streams or brooks near Jerusalem? The feast of Pentecost, being fifty days after the passover, must fall into the latter part of May. In Palestine this is usually a time of drought, or at least of great scarcity of rain. The brook Kidron on the east of Jerusalem was not a perennial stream; and the brooks on the south of the city were not adequate, without some special preparation, for the purposes of immersion. Nothing can be more natural, moreover, than the supposition that if the apostles baptized the three thousand in either of the streams around Jerusalem, it would have been mentioned; just as it is said of John, that he baptized in the Jordan. No such mention, however, is made. Supposing then that the apostles required individual confession and profession, and that they resorted to private baths in order to baptize, would one day, or rather some three-quarters of a day, suffice to

perform such a work?" Here Prof. Stuart gives us, in explicit terms, his reasons for the conclusion that the three thousand were not immersed. 1. Scarcity of water. 2. Silence of the historian with regard to the stream. 3. Want of time. The bare statement of these objections is sufficient to refute them. Not sufficient water about the city of Jerusalem, to answer the purpose of immersion! The spring rains had ceased, it is true; but Palestine was a well-watered country—"a land of brooks of water, of fountains and depths that spring out of valleys and hills," Deut. 8: 7; and to suppose, that in the latter part of May, when their summer had hardly commenced, all the streams and pools were dried up, is altogether absurd. Whence did the Jews obtain, *at this very time*, a supply of water for the numerous ceremonial ablutions prescribed in their ritual? This transaction happened at the time of one of their great annual festivals, when all the males in the nation were required to be assembled at Jerusalem. A great number of ceremonial immersions must necessarily have occurred on these occasions. But would the infinitely wise God have appointed any of these feasts at a time when an annual drought, by exhausting all the fountains and streams about Jerusalem, must render it impossible to perform the ceremonies which himself had prescribed? The fact that God did require these observances at this time, proves that they were not subject at this season to such an annual drought as Prof. Stuart supposes.

Can it be proved that the places about the temple which were appropriated to purposes of religious purification, were denied to the apostles on this occasion? The apostles and their converts were *Jews*, and had access as yet to all the privileges of the temple, Luke 24: 53. There was the Kidron, or Cedron, a considerable stream, which ran along the valley on the east of the city; and on

the south-east, at the foot of Mount Sion, was the fountain of *Siloam*, whose waters, issuing from a rock, were received into two large pools, and thence glided into the Kidron. Besides these, there was the pool of *Bethesda*, which, according to Maundrell, was three hundred and sixty feet long, one hundred and twenty broad, and eight feet in depth. This alone would have been sufficient to accommodate all the administrators necessary to immerse the three thousand. But where did Prof. Stuart learn that the streams south of Jerusalem were not adequate for immersion *without special preparation*? Or admitting that special preparation was necessary, how does he know that such preparation was not made? But in addition to these places of public resort, the citizens were usually furnished with private conveniences for immersion. Cistern-digging was followed as a business in Jerusalem; so common was it for them to have tanks, or cisterns, near their dwellings, for bathing and other private uses. Undoubtedly many of the converts who belonged at Jerusalem had such reservoirs of water, to which, if necessary, they could repair at pleasure.

But again, *There is no mention of the stream where they were baptized*. And can Prof. Stuart seriously think that this is an argument against their immersion? The author of the Acts informs us, ‘that when the people of Samaria believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.’ Now, because the writer has omitted to mention the stream or pool where they were baptized, could that omission be brought forward as a proof that Philip *sprinkled* them? But if the silence which the historian has observed with regard to the stream, proves that the three thousand were not *immersed*, then we can prove, by the same kind of evidence, that they were not

sprinkled or affused; for neither is there any mention of a basin, or any vessel whatever.

As to *want of time*, it is really unaccountable that an objection so perfectly groundless, should be repeatedly urged. Is it reasonable to suppose that the apostles could have had no assistance on this occasion? ‘The number of the names together was about an hundred and twenty;’ and what is more probable, than that among these, were many of the seventy appointed by Christ? Who were so likely to be the companions of the *twelve*, at this interesting and eventful period, or who so likely to be the partners of their future toils, as their former associates in the gospel ministry? But supposing that the apostles were *unassisted*, they would not have required, for purposes of baptism, above *three hours*. This, taken up at different intervals through the day, could not have been burdensome. Or even admitting them to have been employed three hours without intermission, inured as they were to fatigue, it cannot be supposed that the *labor* would overcome them; and in that climate, at that season of the year, the temperature of the water could have created no alarming apprehensions in regard to their health. And let it not be supposed that the time here allowed for the baptism of the three thousand, is less than what would actually be requisite. The ordinance has been repeatedly administered at a less ratio of time than even this; and that too, without any improper haste. Of course the testimony of those who constantly practice immersion, will deserve some regard.

In Acts 10: 47, 48, we have the account of the baptism of Cornelius and his friends. Cornelius was a Gentile, but a devout man, and of ‘good report among all the Jews.’ It is evident however from chap. xi. that he was not a proselyte, as has sometimes been supposed. Being divinely directed, he sent for Peter to instruct him, at the same time call-

ing together his kinsmen and near friends, to hear the words of eternal life. The apostle proceeded to speak of the sufferings of Christ, his glorious exaltation, and the riches of his grace ; and while he unfolded to these Gentiles the mysteries of the gospel, the Holy Ghost was poured out upon them in the same supernatural manner as on the Jews at the day of Pentecost. The apostle seeing this, exclaims, ‘Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we ? And he commanded them to be baptized in the name of the Lord.’

But what is there here so decidedly unfavorable to the idea of immersion ? It is Peter’s interrogation, *Can any one forbid water ?* Prof. Stuart thinks that the most natural and easy construction is, *Can any one forbid that water should be brought in ?* To suppose that any one would forbid their resorting to a river or a sea, would indeed be absurd, since these must be as accessible to one as to another. But Prof. Stuart’s construction is liable to the same objection. For if Cornelius had wished to be affused, or sprinkled, who would presume to forbid his bringing water into his own house ? *Can any one forbid the use of his bath ?* is an interpretation adopted by some : and this is clearly a possible construction ; since the bath might be private property, and of course subject to the control of the owner ; but though *possible*, it is not *probable* : for was not Cornelius full as likely to be furnished with such a convenience as any of his neighbors ? and who would think of prohibiting him the use of his own bath ?

The expression, *Can any one forbid water, that these should not be baptized, who have received the Holy Ghost as well as we ?* can mean neither more nor less than, *Can any one forbid that these should be baptized in water, who have re-*

*ceived the Holy Ghost as well as we ?** The Jewish believers who accompanied Peter from Joppa, were the only persons present, who could be supposed to have objections to any of the proceedings ; and their objections would not lie against the use of a *river* or a *bath* ; nor yet against water *being brought into the house*. Their only possible objection must be against these Gentiles being baptized into the church. The Jews had hitherto scrupulously avoided all religious association with Gentiles ; and the brethren of the circumcision would have trembled at the thought of their being admitted without further ceremony into the church, unless they had the most explicit intimations that such was the divine pleasure. The apostle, being already informed by a vision, that the partition wall between Jews and Gentiles was now removed, therefore exclaims, ‘ Since God hath shed down upon these Gentiles the abundant influences of his grace, baptizing them with the Holy Ghost, as he did us at the beginning, thus evincing that he puts no difference between us and them, *can any one forbid that they should be baptized in water*, and thus incorporated into the Christian church ?’

In Acts 16: 33, it is said of the jailor, that *he took them the same hour of the night and washed their stripes ; and was baptized, he and all his straightway*. On this passage Prof. Stuart says : ‘ The jailor and his household were baptized at or in the jail, where he met Paul and Silas ; at any rate, within the precincts of the prison ; for after the whole transaction was completed, he brought Paul and Silas to his house and gave them refreshments. If it be said that there was probably a bath in the jail, I answer, that such accommodations in the prisons of ancient days, are

* Some compare the construction, μήτι τὸ δύωρ κωλύσαι δύναται τις, *Can any one forbid water ?* with that in Luke 6: 29, καὶ τὸν χιτῶνα μὴ κωλύσῃς, *forbid not thy cloak also.*

at least very improbable. Who does not know that mercy or convenience in a prison, is a thing of modern times—the work or result of Christian beneficence, not of Pagan compassion. And since there is no intimation of a resort to the bath, we may naturally conclude, that the water brought in to wash the stripes of Paul and Silas also answered the purpose of baptizing him who furnished it.' Here it is assumed that they did not leave the prison until the whole transaction was completed, and that the baptism must consequently have been performed *in the jail*; and assuming again, that the bath was not an appendage of ancient prisons, the conclusion is drawn, that the jailor and his household *could not have been immersed*.

Now it is nothing to the argument, though a Pagan prison be as devoid of 'mercy or convenience' as a Catholic Inquisition; for they evidently were not baptized in the prison. We are told explicitly, verses 29—33, that the jailor, when he found the prisoners were still there, 'called for a light, and sprang in and came trembling, and fell down before Paul and Silas, *and brought them out*, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the words of the Lord, and to all that were *in his house*. And he took them the same hour of the night and washed their stripes, and was baptized, he and all his straightway.' Now it is as plain as language can make it, that the prisoners were brought out *immediately*, and that the jailor's inquiry about his salvation, his profession of faith, and baptism, all took place *subsequently* to the egress from the prison. It is then certainly a mistake, to suppose that they did not leave the prison, or were not brought into the house, until the whole transaction was completed.

The jailor evidently was not baptized *in the prison*; for

it is stated distinctly that they had left the prison before the baptism, and not a word is said of their returning to it until the whole transaction was over. That the baptism did not take place *in the house*, is equally clear ; for they were *in the house* when Paul and Silas spake to them the word of the Lord ; but it is said that the jailor *brought them into his house after the baptism*, and set meat before them. Therefore they were not in the house when they were baptized, although they had been there just before. We see then that the water which was brought in to wash the prisoner's stripes, did not serve for baptizing. They went out of the house. But why should they go out, unless for the purpose or immersion ? A small quantity of water would have sufficed for pouring or sprinkling ; and in case there had been none at hand, would not the jailor have despatched one of his domestics after it ? It could not possibly be necessary in such a case for the whole company to leave the house. *Where* they were baptized, we are not informed, nor is it material. Philippi was situated on the river Strymon, ver. 13. They might have repaired to the river. It cannot be proved that they did not. But unquestionably the jailor was furnished with conveniences for immersion near his dwelling. I say *unquestionably* ; for no one will question this, who is at all conversant with the history and customs of the Orientals. The ancients bathed as regularly as they ate their meals. Numerous baths were provided for the public convenience in most of their populous cities ; and they were a common appurtenance to their dwellings. Even now the Hindoos are accustomed not only to provide them for private use, but to construct them along their public highways for the accommodation of travelers.

Thus we learn from the sure record of inspiration, that the first preachers of Christianity selected places for the purpose of baptizing, where there was *much water* ; that

they went *out of the house* to administer the ordinance ; that they took their candidates *down into the stream*, and baptized them *in the water*. Circumstances these, that must convince every unprejudiced mind that baptism as administered by the apostles, was immersion. And Prof. Stuart himself, in another place, and with reference to a subsequent period, acknowledges that these circumstances are satisfactory evidence of immersion.

But besides the evidence of circumstances, we have the direct and explicit testimony of the apostles, that baptism, as administered by themselves, was immersion. I say we have *direct and explicit testimony* ; for they have described the rite, by way of incidental allusion, it is true, yet at the same time so fully and clearly, that it is difficult to conceive how there can be any mistake on the subject. The passages to which I refer are, Rom. 6: 3, 4, Col. 2: 12, 1 Pet. 3: 21.

Says Paul to the Romans, ‘ Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death ? Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.’ If this language does not describe *immersion*, then I see not how it can well be described. It was so understood in the earliest times, by all the Christian fathers, both Latin and Greek ; and Prof. Stuart acknowledges that this interpretation is given by almost all modern commentators. He says he dissents, however, from the usual interpretation, for the following reasons :—

1. ‘ There is in the verse before us, a plain antithesis ; so plain that it is impossible to overlook it. If, now, the *burial* is to be interpreted in a physical sense, where is the corresponding physical idea in the opposite part of the antithesis, or comparison ? The *resurrection* there spoken of is entirely a *moral, spiritual* one ; for it is one which Chris-

tians have already experienced during the present life. I take it for granted, that after ἡμεῖς, we, in v. 4, ἐγερέντες, *being raised up*, is implied; since the nature of the comparison, the preceding expression, *as Christ was raised up*, and v. 5, make this entirely plain.'

Prof. Stuart here supposes, that the resurrection is spiritual, because it is one which Christians experience in the *present life*. But suppose it to be understood of a physical rising in baptism; is not that also experienced in the present life? This argument, therefore, is entirely inconclusive. According to Prof. Stuart's own interpretation, the *burial* (*συνεργημεν*) is antithetically opposed to a *resurrection* (*ἐγερέντες*) that is implied, and not expressed, in the latter part of the verse.* Both these may be *external and literal*, while the *death* and *new life* are *spiritual*, and symbolized by the external figure.

2. 'Nothing can be plainer than that συνεργημεν, "we are buried, in v. 4, is equivalent in sense to ἀπεθάνεμεν, we are dead, in v. 8.'

Undoubtedly it appears so to Prof. Stuart; but to me it seems quite plain, that there is just as much difference between them, as there is between the *sign* and the *thing signified*. In verse 8, the apostle speaks of the reality; but can it be supposed that he intends to say in verse 4, that the subject *really* experiences moral death in baptism? If it be replied that this is only *figuratively* accomplished in baptism, then it is conceded that burial is the sign, and death the thing signified. Thus we come unavoidably to the result that baptism is a *burial*, and, as such, the figure or symbol of *death*.

* This is substantially the same exegesis that is adopted by Jaspis, who proposes to supply two members; one in the protasis, and another in the apodosis: thus,—*Therefore we are buried with him by baptism into death, that as Christ was raised up from the dead, and walked in newness of life, even so we also, being raised up with him from the dead, should walk in newness of life.*

3. ‘But my principal difficulty with the usual exegesis of συνεργησιν, *we are buried*, is, that the image or figure of *immersion, baptism*, is, so far as I know, no where else in Scripture employed as a symbol of burial *in the grave*. Nor can I think that it is a very natural symbol of burial.’

The principal difficulty, then, with that interpretation which compares baptism to burial in the grave, is, that the figure occurs only in the Epistles to the Romans and the Colossians. Really, I am not able to perceive what force there can be in such an objection. If the manner of the rite is even *once* clearly described, one would suppose that were sufficient. But surely here *is* the figure of *burial in the grave*. Interpret the burial as you will, whether as the likeness of natural or of moral death; still the figure is that of *burial in the grave*, and that figure is furnished in baptism. Nothing can be more certain than that baptism is here introduced as the figure of a spiritual idea. Of course it must be external baptism; for an emblem of spiritual things must of necessity be an external, sensible representation of them. It is quite immaterial whether we suppose the apostle, in v. 4, to associate with *burial* the idea of moral death, or whether we consider him as only presenting the image of natural death and resuscitation to natural life, and not resuming the spiritual idea introduced in the second verse, until he passes to the sixth. In either view of it, baptism is affirmed to be a *burial*, and as such, *an emblem of death*. A child might see that the language, as well as the scope of the apostle’s reasoning, admits of no other construction. ‘Therefore we are buried with him by baptism into death; that like as Christ was raised up by the glory of the Father, even so we also should walk in newness of life. For if we are united with him (σύμφυτοι) in the likeness of his death, we shall be united with him also

in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin : for he that is dead [to it] is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him : knowing that Christ being raised from the dead dieth no more ; death hath no more dominion over him. For in that he died, he died unto sin once for all ; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Christ Jesus our Lord.'

The apostle here asserts that baptism *buries* the subject, and that the burial and rising again are an emblem of his death to sin, and resurrection to a new life of holiness. He represents this to be the import of baptism in all cases. He is not speaking of one mode according to which some were baptized, while others might be baptized in another ; but of the mode as exemplified in all. What he affirms, he affirms of baptism as baptism, and not of an occasional or particular mode of administration. *Know ye not, that so many of us as were baptized into Christ, were baptized into his death ? Therefore we are buried with him by baptism into death.* The description of baptism here given by the apostle, absolutely excludes pouring and sprinkling. These ceremonies have not the most distant resemblance to a burial, and cannot be considered in any respect whatever an emblem of death and resurrection. We have then the most conclusive evidence, not only of circumstances, but of direct and positive testimony, that baptism as instituted by Christ, and as practiced by the apostles, was invariably *immersion*. This is so plain that few have the hardihood to deny it ; and Prof. Stuart, notwithstanding all he has said to involve the subject in doubt, says in conclusion, 'that he cheerfully admits that *baptizo* in the New Testament, when

applied to the rite of baptism, does in all probability involve the idea that the rite was *usually* performed by immersion.' And though it is impossible, by any evidence whatever, to render this point more indubitably certain than it now is, yet it may not be amiss to observe that the figurative allusions to baptism, occurring in the New Testament, furnish corroborative proof that the rite consisted in immersion. In Matt. 20: 22, 23; Mark 10: 38, 39; Luke 12: 50, Christ calls his intense and overwhelming sufferings a baptism. Whether these passages contain an allusion to the rite of baptism or not, they must at least be admitted to afford an illustration of the usual meaning of the word. *To be baptized in calamity*, was a common figure to denote the greatness of the misfortune. And when Christ said, in allusion to his sufferings, that he had a baptism to be baptized with, he unquestionably designed to convey the idea that he expected to be *immersed* or *overwhelmed* in sufferings. It would be irrational and absurd in the extreme to suppose that Christ intended to say that he was merely going to be *sprinkled* with sufferings. Dr. Campbell observes that phrases like these, 'to be overwhelmed with grief,' 'to be immersed in affliction,' will be found common in most languages; and he accordingly renders these passages, 'I have an immersion to undergo; and how am I pained till it be accomplished! Can ye drink such a cup as I must drink; or undergo an immersion like that which I must undergo?'

Again, to express how completely the apostles were imbued with the influences of the Holy Spirit at the day of Pentecost, they were said to be *baptized* or *immersed in the Spirit*, Acts 1: 5. 11: 16. Would it convey an adequate idea of the effects of the Spirit, to represent the apostles as *sprinkled* with it? The figure here employed is most obviously immersion; nor is there the least weight in the objection, that the Spirit is said to be *poured out*. Though

the gift of the Spirit is called sometimes a pouring and sometimes a baptism; yet the pouring is not called baptism, nor is baptism ever called a pouring. The element may be poured into the bath, and yet the subjects be immersed. The pouring and the baptism are distinct transactions.

The passage of the Israelites through the Red Sea is also, in 1 Cor. 10: 2, compared to baptism. While they passed *through the sea and under the cloud*, they were, to the view of the Egyptians in their rear, completely immersed in the cloud and in the sea. It is impossible to extract either pouring or sprinkling here. The figure is so obviously founded in the fact of the Israelites descending into the sea and being concealed for a time in the cloud and in the sea, and then emerging on the opposite shore, that the intellect must be dull indeed that does not perceive it. Now there can be no doubt that 'baptism in the Spirit,' and 'baptism in the cloud and sea,' are here compared to the Christian rite of baptism in water. If therefore these figurative baptisms consist in the idea of immersion, then the rite of baptism must of necessity be immersion. If it were not so, there could be no propriety in the comparison; the image would not correspond to the original.

It is the baptism of the New Testament, the rite as instituted by Christ, and as practised by the apostolic churches, that we wish to ascertain. Of course the New Testament is the only source on which we can safely depend for aid in the prosecution of our inquiries. Facts in the subsequent history of the rite would lead us to presume that the apostolic churches must have practised immersion, yet we do not rely upon this as certain proof in the case. Such testimony is entirely superseded by the clear and irrefragible evidence that is furnished by the inspired records themselves.

But though we have no need to advert to the evidence of

ecclesiastical history, the reader may nevertheless be glad to know the *fact*, that immersion was the invariable practice throughout the whole Christian church, in times immediately subsequent to the apostolic age, and according to the authority of all ecclesiastical history, continued to be the practice in all ordinary cases, for several successive centuries. This Prof. Stuart fully concedes; and he substantiates the fact by copious extracts from the early Christian writers, observing at the same time, that the passages which refer to immersion in the fathers, are so numerous that it would take a little volume merely to recite them. Barnabas and Hermas were contemporaries and companions of the Apostles; and if the productions ascribed to them are genuine, then their authority will be decisive for the practice of the church of the first century.

Hermas, Pastor, Similitude ix. § 16, says: ‘That seal [of the Son of God] is the water of baptism, into which men go down bound unto death, but come up appointed unto life.’

Barnabas, Epist. § 11, says: ‘We go down into the water, (*καταβαίνομεν σις τὸ θόρυβον*) full of sins and pollutions but come up again, (*αναβαίνομεν*) bringing forth fruit, having in our hearts the fear and hope which is in Jesus by the Spirit.’ This passage, though not noticed by Prof. Stuart, is however an unquestionable allusion to baptism. Hermas describes the ordinance as a figure of death and resurrection; Barnabas represents it as a figure of washing away sins; and both describe the baptized as *going down into the water, and again coming up out of it*.

Justin Martyr, a distinguished father of the Christian church, who suffered death at Rome about the middle of the second century, in his second apology, describing to the Emperor the religious customs of the Christians, says that the candidates for fellowship, after professing faith, and engaging to live a holy life, ‘are led out to a place where

there is water, and then washed or bathed in the name of the Father of the Universe, and of the Saviour Jesus Christ, and of the Holy Spirit.' In another place he speaks of their leading the candidate *into the bath*—not *to the bath*, as Prof. Stuart renders it; but *into it*, *εἰς τὸ λούστρον*. It is undeniable that the verb here employed (*λούσμα*), is used to denote a complete washing of the whole body by immersion. Prof. Stuart acknowledges that this passage as a whole, most naturally refers to immersion; for 'why,' says he, 'on any other ground, should the convert who is to be initiated go out to the place where there is water? There could be no need of this, if mere sprinkling or partial affusion was customary in the time of Justin.' It should be remarked that Justin is here professedly describing, not *a mode* of initiation into the church, but *the mode* of initiation. And since he says nothing of pouring or sprinkling, the inevitable conclusion is, that these practices had at that time no place in the Christian church.

Tertullian, one of the Latin fathers, who flourished in the beginning of the third century, repeatedly and clearly describes the rite. In his book *De Cor. Militis*, § 3, he says in allusion to baptism, 'We are immersed three times (*ter mergitamur*,) fulfilling somewhat more than the Lord has decreed in the gospel.' In his treatise on baptism, Sect. 2, he speaks of the baptized person, as *in aquam demissus, let down into the water*, and *tinctus, dipped*, during the utterance of a few words, i. e. of the baptismal formula. In Sect. 6, he speaks of the baptized as 'afterwards going out of the bath, and being anointed,' etc. In Sect. 4, he says: 'It is a matter of indifference whether one is washed in a pool, river, fountain, lake or bath; nor is there any difference between those whom John immersed (*tinxit*) in the Jordan, or Peter in the Tiber.' 'Here we have,' says Prof. Stuart, 'in a very clear passage, the usual elements

named in which baptism was performed. It was done at or in some stream, pool, or lake. What other good reason for this can be given, excepting that immersion was practiced?

This admission is ingenuous and candid. Surely, what good reason can be given for their resorting to streams and pools, excepting that the candidates were to be immersed? But here we are tempted to ask, If these circumstances prove that they practiced immersion in the time of Justin, why shall not the same circumstances be regarded as evidence of the same practice, in the time of John and the apostles? Had the Professor manifested the same candor in weighing the evidence of circumstances in connection with the New Testament history of the rite, we should not have been told that streams, and places abounding with water, were sought for the accommodation of the multitude, rather than for the convenience of baptizing.

Ambrose, Lib. 2. c. 7, De Sacr. 'You were asked, dost thou believe in God Almighty; Thou saidst, I believe; and thus (*mersisti*) thou wast immersed, that is, thou wast buried.' Augustine, Hom. iv. as cited by Gratian, 'After you professed your belief, three times did we submerge (*demersimus*) your heads in the sacred fountain.' Prof. Stuart asks, 'Was it the head only? Or did he mean to include with it the whole body?' 'Every now and then,' says he, 'passages of this nature occur, which lead one to suspect that *total* immersion was not uniform in the early church.' But what is there in such an expression unfavorable to the idea of total immersion? The candidate is supposed to be standing in the water, and in this situation needs of course only to be plunged as to his head or upper extremities, in order to effect a total immersion. The idea is clearly illustrated by an extract which Prof. Stuart has on the same page, from Chrysostom on the third chapter,

of John, ‘We immersing our heads in the water as in a grave, the old man is buried, and sinking down, the whole is concealed at once; then as we emerge the new man again rises.’

Dionysius Areop. de Eccles. Hierarch. c. 2, ‘Properly the ὁλοκή κάλυψις, total covering by water is taken from an image of death and burial out of sight.’ Gregory Nyssen, De Baptismo Christi, ‘Coming into the water, the kindred element of earth, *we hide ourselves* in it, as the Saviour did in the earth.’ Chrysostom, Hom. 40, in 1 Cor. chap. i. ‘To be baptized and *to submerge*, καταδύεσθαι, then *to emerge*, ἀναστῆναι, is a symbol of descent into the grave, and of ascent from it.’ So the Apostolical Constitutions (written probably in the fourth century,) Lib. 3. c. 17 ‘*Immersion*, καταδύσις, denotes dying with Christ; *emersion*, ἀναστῆσις, denotes resurrection with him.’ And to the same effect, the Council of Toletan: ‘For immersion in the water is like a descent into the grave; and again, emersion from the water (*ab aquis emersio*), is a resurrection.’

The above-mentioned writers flourished principally from the first to the fifth centuries. They were distinguished teachers in the Christian church, and their authority in relation to the practice of their own times, is unquestionable. These extracts compose but a small item of the mass of evidence that might be drawn from primitive ecclesiastical history, establishing the fact that immersion in all ordinary cases was the universal practice of the church. This fact is indeed admitted by all who have any acquaintance with the antiquities of the church. Prof. Stuart acknowledges that he knows of no one usage of ancient times, which seems to be more clearly and certainly made out, than is the ancient practice of immersion; and he says he ‘cannot see how it is possible for any candid man who examines the subject, to deny this.’ ‘That there were cases

of exception allowed now and then,' he says, 'is no doubt true. Persons in extreme sickness or danger, were allowed baptism by affusion, etc. But all such cases were manifestly regarded as exceptions to the common usage of the church.' And he sums up his conclusion in the following words : ' We have collected facts enough to authorize us now to come to the following general conclusion, respecting the practice of the Christian church in general, with regard to the mode of baptism, viz. that from the earliest ages of which we have any account, subsequent to the apostolic age and downward for several centuries, the churches did generally practice baptism by immersion; perhaps *by immersion of the whole person*; and that the only exceptions to this mode which were usually allowed, were in cases of urgent sickness, or other cases of immediate and imminent danger, where immersion could not be practiced. It may also be mentioned here, that *aspersion* and *affusion*, which had in particular cases been now and then practised in primitive times, were *gradually* introduced, and became at length quite common, and in the western church, almost universal, sometime before the Reformation.'

Such are the admissions of Prof. Stuart; and such is the uniform testimony of all ecclesiastical historians. Dr. Neander of Germany, who is allowed to be as thoroughly acquainted with the history of the primitive church, as any man living, says : ' There can be no doubt whatever, that in the primitive times baptism was performed by immersion, to signify a complete immersion into the new principle of life divine, which was to be imparted by the Messiah. When St. Paul says that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and rising again out of the water. The practice of immersion in the first centu-

ries, beyond all doubt, was prevalent throughout the whole church.*

Dr. Whitby of the English Episcopal church, states 'that immersion was religiously observed by all Christians for thirteen centuries.' Comment. on Rom. vi. 4.

Brenner, a Roman Catholic writer, in a late work on baptism, as quoted by Prof. Stuart, says : 'Thirteen hundred years was baptism generally and ordinarily performed by immersion of a man under the water, and only in extraordinary cases was sprinkling or affusion permitted. These latter methods of baptism were called in question, and even prohibited.'†

It is admitted then by all, whether Baptists or Pedobaptists, that immersion, in all ordinary cases, prevailed throughout all Christendom, for at least thirteen hundred years. As to the introduction and progress of sprinkling, the Edinburgh Encyclopedia gives the following account. 'The first law for sprinkling was obtained in the following manner : Pope Stephen II. being driven from Rome by Astolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before had usurped the crown of France. Whilst he remained there, the monks of Cressy in Brittany, consulted him, whether in case of necessity, baptism performed by pouring water on the head of the infant would be lawful. Stephen replied that it would. But though the truth of this fact should be allowed, which however some Catholics deny, yet pouring or sprinkling was admitted *only in cases of necessity*. It was not till the year 1311, that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country [Scotland], however, sprinkling was never practised in

* See Appendix, Correspondence.

† As quoted by Prof. Stuart, from Augusti, Denkwurd, vii. p. 68.

ordinary cases till after the Reformation [about the middle of the 16th century] ; and in England, even in the reign of Edward VI. [A. D. 1547—1553], trine immersion was commonly observed. But during the persecution of Mary, many persons, most of whom were Scotsmen, fled from England to Geneva, and there greedily imbibed the opinions of that church. In 1556, a book was published at that place, containing ‘The form of prayers and ministration of sacraments, approved by the famous and godly-learned man, John Calvin,’ in which the administrator is enjoined to take water in his hand and lay it on the child’s forehead. These Scottish exiles who had renounced the authority of the Pope, implicitly acknowledged the authority of Calvin ; and returning to their own country, with John Knox at their head, in 1559, established sprinkling in Scotland. From Scotland this practice made its way into England in the reign of Elizabeth ; but was not authorized by the established church.’ *Art. Baptism.*

The truth of the case then is, that pouring or sprinkling never received, in any quarter of the world, a public sanction, *not even in cases of necessity*, i. e. in cases of sickness or danger, till the year 753 ; and in ordinary cases not until the year 1311 ; that it was first imported from Geneva to Scotland about 1559, but not sanctioned in England until the meeting of the Presbyterian Assembly of divines, at Westminster, in 1643. When they came to the vote whether the directory should run thus : ‘The minister shall take water, and sprinkle or pour it with his hand upon the face or forehead of the child,’ some were unwilling to have *dipping* excluded. On counting the votes the second time, it was found that twenty-four were for retaining *dipping*, and twenty-five for excluding it. But the votes being so nearly equal, it was finally resolved that it should be expressed thus : ‘As the minister pronounces the

words, I baptize thee, etc., he shall baptize the child with water ; which for the manner of doing it, is not only lawful, but sufficient, and most expedient to be done, by pouring or sprinkling water on the face of the child, without adding any other ceremony.* Indeed, the established church of England has never, by any ecclesiastical council, sanctioned sprinkling in ordinary cases. Prof. Stuart states, on the authority of John Floyer,† that the English church *practised* immersion down to the beginning of the seventeenth century ; after which a change to the method of sprinkling took place. But though sprinkling is now the universal practice with them, their liturgy has *always* required immersion except in cases of weakness.‡

It is admitted on all hands, that the Oriental or Greek church, which embraces a very large part of Christendom, has always adhered to the practice of immersion. Says Prof. Stuart, ‘ The mode of baptism by immersion, the Oriental church has always continued to preserve, even down to the present time. The members of this church are accustomed to call the members of the western churches, *sprinkled Christians*, by way of ridicule and contempt. They maintain that *baptizo* can mean nothing but *immerge* ; and that *baptism by sprinkling* is as great a solecism as *immersion by sprinkling* ; and they claim to

* Lightfoot's works, vol. xiii. pp. 300, 301.

† In a work on Cold Bathing, p. 50.

‡ The first liturgy was drawn up in 1547, in which *trine immersion* was enjoined, unless the child was sickly and not able to endure it, Augusti, Denkwurd vii. p. 229. At the commencement of the reign of James I. the liturgy was revised, and the rubric thrown into its present form, which runs thus :

Then the priest shall take the childe in his hands, and ask the name, and naming the childe, shall dip it in the water, so it be discreetly and warily don, saying, N. I baptize thee in the name of the Father, and of the Sonn, and of the Holy Ghost. Amen.

And if the childe be weake, it shall suffice to pour water upon it, saying the foresaid words. [Prayer Book, London, 1639.]

themselves the honor of having preserved the ancient sacred rite of the church free from change and from corruption, which would destroy its significancy.' Let the reader mark this. The Greeks themselves affirm that *baptizo* means to *immerse*, and can mean nothing else ; and that to speak of ' baptism by sprinkling,' is as absurd as to talk of 'immersion by sprinkling.'

Their testimony is conclusive. It puts the question beyond reasonable dispute. I cannot see how the man who has the perverseness to rise up and contradict them, can be entitled in this matter either to respect or courtesy ; for he outrages reason and common sense. If the Greeks themselves are not competent judges of the meaning of a Greek word, where shall we find those who are ?* 'The testimony of the Greeks,' Mr. Robinson very justly remarks, 'is an authority for the meaning of *baptizo*, infinitely preferable to that of European lexicographers ; so that a man who is obliged to trust human testimony, and who baptizes by immersion because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it ; and in this case the Greeks are unexceptionable guides, and their practice is in this instance, safe ground of action.'† But to return. Prof. Stuart has not succeeded in proving

* It is of no consequence at all to affirm that the language has undergone a change, and that the modern Greeks are therefore no better qualified than foreigners, to decide on the meaning of a word in the ancient classics. The Greek language has not undergone a greater change in regard to the meaning of words, nor even with respect to its internal structure, than has the English itself. And whatever change some words may have undergone with respect to their meaning, or rather with respect to their application, *baptizo* has undergone no change. It has retained the same meaning from the very earliest times to the present day ; and it is as vernacular to the modern Greeks as any word in their language.

† Hist. of Baptism, p. 5.

that the manner of the baptismal rite is left undetermined in the New Testament. The word *baptizo*, by which the rite is denominated, as clearly and definitely describes *immersion*, as is possible for language to describe it.* This point is established by such an overwhelming mass of evidence, that it is difficult to conceive how any man who has the least claim to learning or candor can dispute it—evidence, derived not merely from lexicographers and commentators, but from the use of the word by Greek writers, both heathen, Jewish, and Christian, of every age from the earliest period down to the present day. Nor does the thing appear less determinate and certain, if we look at the example of those who received the institution from Christ, and whose conduct in this particular must be regarded as a practical illustration of the Saviour's command. They are represented as resorting to rivers and places where there was much water; and as going down into the stream with their candidates, and baptizing them in the water. And besides, they expressly describe the subject as being *buried* in baptism, and *rising* again, as an emblematical representation of death and resurrection. In addition to all this, the exclusive prevalence of immersion throughout the Christian church immediately after the apostolic age, though not in itself decisive, is nevertheless a strong collateral proof, that the rite as transmitted by the apostles to their immediate successors, was immersion. Whether therefore we regard the meaning of the word, or the practice of the apostles and their immediate successors, we are unavoidably led to the conclusion that CHRISTIAN BAPTISM IS IM-

* Dr. Carey, late missionary to India, conversing one day with a member of the Armenian church, (which forms a branch of the Greek church,) asked him how they administered baptism? He answered 'By baptizing.' This was as much as to say that he could not describe the rite more clearly and definitely than by the word itself. See Baptist Periodical Accounts, Vol. II. p. 189.

MERSION. And one would suppose that here ought to be an end to the controversy. If Christ commanded to baptize, and baptize means *immerse*; and if the apostles, whose practice in respect to the standing institutions of the gospel must be regarded as a precedent for the churches in all succeeding time, practised immersion, then is not the question settled? What more can the obedient and conscientious disciple wish and what more can he have, than a plain and unequivocal command, illustrated and enforced by apostolic precedent? But this, it seems, is not sufficient for the advocates of sprinkling. Though you prove to demonstration that the command of Christ enjoins immersion, and that the apostles understood and obeyed it in this sense, they do not admit, even then, that it is incumbent on us to adhere to this practice. Prof. Stuart, though he does the utmost he can to throw a mist of doubt over the meaning of *baptizo*, and the practice of the primitive church, grants nevertheless, so far as the argument is concerned, that the law of Christ literally enjoins immersion, and that the apostles uniformly practised it; but supposes that the lawfulness and propriety of sprinkling may be established on other ground than the authority of the commission, or of apostolic practice. ‘I am not at all concerned,’ says he, ‘in what way the result of this inquiry may come out in respect to the *original mode* of baptism. The *external mode* of an *external rite*, never can, with my present views of Christianity, become to me a matter of any peculiar interest, in any other point of view than merely that of a historical fact. My full belief is, that since God is a Spirit, he seeks worshipers ‘in spirit and in truth;’ and that where the *heart* is given to him, the manner of external rites can never be essential.’*

The reduction of baptism was originally supported on substantially the same ground. The inventors of pouring and sprinkling never pretended to find a cover for their practice, either in the meaning of *baptizo*, or the example of the apostolic church. Neither did they pretend that it was perfect baptism, or a complete fulfillment of the command. They pleaded for it as a dispensation ; supposing that, in cases of necessity, they might lawfully *dispense with* the instituted ceremony, and substitute some thing else in its place. It should be remarked, however, that anciently a dispensation was advocated only in cases of necessity ; but now it is contended that we may in any case, and all cases, lawfully dispense with the original institution. This is the ground maintained by Prof. Stuart. With him, the question is not mainly, whether the command, literally interpreted, affords a cover for sprinkling ; but whether we are bound to adhere strictly to the original institution. This is the ground which the advocates of sprinkling must all ultimately take. That *baptizo* means exclusively *to immerse*, is too clear to admit of dispute. It is consequently a settled point, that CHRIST COMMANDS US TO BELIEVE AND BE IMMERSED. The only question to be decided, is, whether it is important TO OBEY THE COMMAND.

IMPORTANCE OF THE RITE.

We come now to a point in this discussion, which deserves the serious and prayerful attention of every professed follower of Christ. If obedience to the Saviour's commands is the acknowledged test of discipleship, and the evidence of love to him, it certainly becomes us to pause and consider, before we adopt a position that leads us to think or speak lightly of any of his institutions. Prof. Stuart frankly admits that *baptizo* in the New Testament, when applied to the rite of baptism, does in all probability involve the idea that the rite was usually performed by immersion, and he finds nothing in the circumstances that absolutely forbids the conclusion that immersion was uniformly adhered to; he fully concedes that the churches immediately after the apostolic age, for several centuries, plainly construed the word as meaning immersion, and that the Greek fathers, and the Latin ones who were familiar with the Greek, must undeniably have understood its meaning; and yet he supposes, that although it were even demonstrably certain that *baptizo* means only to immerse, and that the apostles uniformly practised immersion, it nevertheless would not follow that we must adhere to the original ceremony. 'He is not at all concerned in what way the result of the inquiry may come out in respect to the *original mode* of baptism; for the external mode of an external rite, never can, with his present views of Christianity, become to him a matter of any peculiar interest, in any other point of view than merely that of a historical fact.' Adopting the words of Calvin in his Institutes, iv. c. 15. § 19, he says: 'It is of no consequence at all whether the person baptized is totally immersed, or whether he is merely sprinkled by an affusion of water. This should be a

matter of choice to the churches in different regions; although the word *baptizo* signifies to immerse, and the rite of immersion was practised by the ancient church.' He does not then attempt the defence of sprinkling, on the ground that such a practice receives the least countenance either from the meaning of the original word, or from apostolic precedent. He rests the argument on what he supposes is a surer basis than either, viz. the *nature* of the institution. Baptism is an *outward ceremony*; and therefore he contends that it is no part of real religion, but a mere *circumstance* of religion, and that consequently it can be of no importance to preserve it in its original form.

'The rite in question,' he says, 'is *merely external*. . . . Whenever an enlightened Christian wishes to make the inquiry, what is *essential* to his religion, should he not instinctively open his Bible at John iv. and there read thus: Believe me, the hour cometh, when ye shall worship the Father, neither in this mountain nor yet at Jerusalem. The hour cometh, and now is, when the true worshipers shall worship the Father *in spirit and in truth*; for the Father seeketh such to worship him. God is a SPIRIT, and they that worship him must worship him IN SPIRIT AND IN TRUTH.' 'Here,' says Prof. Stuart, 'is the very foundation principle of all Christian and all acceptable worship. God who is himself a Spirit, requires the homage of our spirits. All else is nothing while this is withheld; and when this is given, all else is *circumstance*, not essence.' Christ unquestionably meant here to contrast the Ancient and New Dispensations; observing that the true worshipers should hereafter worship the Father, not before the symbol of his glory in the temple at Jerusalem, but in every place wherever he is spiritually present; and not as formerly, with Jewish rites and forms, but in the *spirit and truth* of those ancient types and shadows. But this by no means

implies, either that all external worship was to be abolished, or that it was to be lightly esteemed. Christ and the gospel are the ‘spirit and truth,’ the sum and substance of the ancient economy; and he that approaches God through the Mediator, whether it be with the homage of his spirit, or in the outward institutions of Christianity, does in the fullest sense worship in the spirit and truth of that dispensation. But to explain Christ’s words in this place, in such a manner as to diminish the value and importance of baptism and the communion, of prayer and praise, or of any of the instituted forms of Christian worship, is to make Christ, in one part of his word, set aside his own institutions and his own authority in other parts of his word. This is to interpret Scripture in the true spirit of the ancient Pharisees. They taught that a man might make a ‘corban’ of his property, i. e. consecrate it, under pretence of honoring God, and after that be free from the obligation to honor or support his parents. This was making the word of God of no effect through their tradition. It was interpreting the Scripture in such a way as to make one part annihilate the authority of another. Any interpretation of any passage, which sets aside the plain commands of God in another part of his word, must be incompatible with the design of the Holy Ghost, and incompatible with the real meaning of the passage. Prof. Stuart introduces the 4th of John to disprove the necessity of obeying God in the outward institutions of religion. ‘God,’ he says ‘requires the homage of our spirits. All else is nothing while this is withheld; and when this is given, all else is mere *circumstance*, not essence.’ It is true that if we withhold the homage of our spirits, all else is nothing; but it is not true that spiritual exercises constitute the sum total of religion. External worship is as really a part of religion as spiritual homage. What is religion, but obedience to

the commands of God ? and is it not as important to obey God in relation to external duties, as in regard to spirituality ? Can we rebel with more safety in one case, than in the other ? What higher spirituality can there be, than to love God ? and will not love prompt us to obey all the commands of God ? ‘Then shall I not be ashamed,’ said the Psalmist, when I have respect unto all thy commandments.’ ‘I esteem all thy precepts concerning all things to be right : and I hate every false way.’ So if we are truly spiritual, we shall, like this pious king, have respect unto *all* the commandments of God ; and shall esteem *all* his precepts concerning *all* things to be right. If we are spiritual we shall sit, like Mary, at the feet of Jesus to hear his word. If he claim the heart, we shall give him our hearts ; and if he require the service of our bodies, we shall cheerfully yield it. What have we to do, to distinguish his commands into essential and non-essential ? Is it not essential to obey all his commands ? How can we know what value he puts upon any service, any further than he tells us in his word ? Prof. Stuart supposes it cannot be essential to adhere to immersion, because it is an external ceremony, and provided we render the homage of our spirits, all external worship is the mere *circumstance*, not the essence of religion. If external duties were not required, they would not be essential. But God does require them ; and yet he supposes that it is not essential to obey these commands, provided that we render the homage of our spirits. But is it a supposable case, that we can obey God in regard to spiritual duties, and at the same time deliberately disobey him in regard to another class of duties ? The position is self-evidently absurd. It assumes that a holy heart may exist independently of a holy life. As well might we suppose that a sweet fountain can send forth bitter water, or a good tree produce bad fruit. The

real Christian will yield to the authority of God wherever he sees it. If he is convinced that God requires him to pray, or praise, or be immersed, he will submit. If a duty be impracticable, the command, under such circumstances, is not binding ; and I do not say that the delinquent may not find forgiveness in case he mistakes, or does not clearly see the path of duty. But if one stubbornly rebels ; if he wilfully disobeys in regard to a known duty, no matter whether it be spiritual or external, he cannot, while he persists, be entitled either to the name of a Christian, or a hope of heaven. Does the Scripture lead us to think lightly of the outward institutions of religion, or to conclude that they may be neglected with impunity ?

It was by external obedience, and not by spirituality merely, that the integrity of our first parents was tested at the beginning ; and the curse that followed the transgression teaches us an awful lesson on the danger of delinquency in regard to any positive precept. The Jewish feasts and sabbaths, the sacrifices and offerings, were external institutions ; yet they were charged in the most solemn manner to observe the whole with religious scrupulosity : ‘What things soever I command you, observe to do it : thou shalt not add thereto, nor diminish from it.’

It was in regard to an external rite, that Nadab and Abihu sinned. The law forbade the offering of strange incense before the Lord ; but they probably supposed the quality of the fire was a mere circumstance ; that the whole was an external rite, and the ‘mere mode of an external rite could not be essential ;’ and so ventured to transgress the positive command of God. The result was, that they paid for their temerity with the forfeiture of their lives. Immersion is not a *mode* of baptism, a mere circumstance of the rite ; it is the rite itself : but if it were a mere circumstance, the case of Nadab and Abihu would

show, not only that we cannot lawfully dispense with a positive institution, but that when the *circumstances* of a rite are prescribed, we can no more alter these, than we can remove the rite itself. Jehovah will be sanctified in them that come nigh him. They must approach him in the way he has prescribed. Judging then in the light of the Bible, we come unavoidably to the conclusion, that the institutions of religion are too important to be either neglected or altered, without incurring the displeasure of God. And if we observe the design of baptism, and how constantly the apostles insisted upon it in their preaching, as well as the prominence that is every where given to it in the New Testament, we cannot fail to see that a peculiar importance was originally attached to this rite.

Christ in the commission charged the apostles to go and teach all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Accordingly we find them in their preaching as constantly directing the attention of their hearers to the duty of baptism, as to that of faith and repentance ; and obedience was yielded to the one, as invariably as to the other. When Peter's hearers were pricked in the heart and inquired what they should do, he exhorted them to repent immediately and be baptized ; and they that gladly received the word were baptized that very day. Philip at Samaria, pursued the same course ; for it is said that when they believed the things that were spoken by him, they were baptized both men and women. So when he fell in with the Ethiopian eunuch, he improved the first opportunity he had of mentioning the duty, not only of repentance and faith, but of baptism ; for when they came to some water the eunuch exclaimed, See, here is water ; what doth hinder me to be baptized ? Of course the eunuch would not have propo-

sed to receive baptism, if Philip had not first informed him that this was the instituted method of professing faith in Christ. When Saul was converted, Ananias was sent to instruct him in the way of duty. He seems to have been the first Christian that visited him; and he at the first interview exhorted him to arise and be baptized. Peter, in the first sermon he preached to the Gentiles at the house of Cornelius, urged the duty of baptism. Lydia appears to have been converted and baptized immediately upon the very first sermon she heard. Of course the apostles must have directed her attention to the subject. And when the jailor, opened his heart to hear the word of the Lord, and together with his household, professed faith in Christ, the apostles did not suppose that they had declared to them the whole counsel of God, till they had directed them to be baptized. If therefore the apostles wherever they went, invariably preached the necessity of baptism as a branch of Christian duty, and it was as invariably submitted to by all who cordially received the word, how can we draw the conclusion that the ordinance is of little consequence, and may be altered or omitted altogether, as convenience or fancy may dictate? We do not believe that external rites have themselves any intrinsic importance, that is, that they have any inherent efficacy of sanctification; but they derive their importance from the consideration that God has enjoined them; and whether we look at these rites in general, or at baptism in particular, in the light in which they are presented in his word, they appear evidently too important to be either neglected or lightly esteemed. The argument, then, that we may lawfully remove or alter the rite of baptism, because it is an external ceremony, is not sound. If Christ has enjoined immersion, we must obey him. There is no such thing as reasoning away the obligation. And a command to im-

merse, can be obeyed in no other way than by *immersion*. If we substitute sprinkling or any other ceremony in its stead, we add the sin of presumption to that of disobedience.

‘But,’ says Prof. Stuart, ‘no injunction is anywhere given in the New Testament, respecting the manner in which this rite shall be performed. If there be such a passage let it be produced. This cannot be done.’

But what necessity is there for any particular injunction respecting the *manner* of the rite? Would it be possible to describe the rite more definitely than it is described by the word? If it has not been conclusively proved that *baptizo* signifies *to immerse*, and that this is its only proper and legitimate meaning, then there is no evidence in demonstration. When they were required, under the law, to *sprinkle* the blood and water upon the leprous person, and to *pour* oil upon his head, what further explanation of the ceremony did they need? The words *pour* and *sprinkle* were definite terms—so definite that they could not possibly mistake the nature of the action. *Baptize* is just as definite in its meaning as *pour*, or *sprinkle*; and if we are guided by the word, it is impossible to mistake the manner of the rite. But that the word itself does ‘in all probability’ signify to *immerse*, Prof. Stuart ‘cheerfully admits;’ he denies however that it should be taken in its *literal* sense. To admit the *literal* meaning of the command to determine the manner of the rite, he thinks would prove too much; for if we are bound to observe *literally* the command in relation to baptism, he supposes it will follow that we must likewise observe literally the command in relation to the Lord’s Supper. ‘At the original institution of this rite,’ he observes, ‘they were assembled in an upper room; they reclined upon a sofa or triclinium: they celebrated at night; they used unleavened bread, and drank red wine;

their clothes were of a certain form. In a word, all the circumstances of the occasion were, in some respect or other, different from those which now accompany the administration of the Lord's Supper. Yet Jesus gave command respecting this ordinance in the following manner : ' *This do in remembrance of me.*' I ask now all the advocates for the literal sense of *baptizo*, who urge upon the churches the original *mode* of this rite, why they do not urge upon them in the same manner, and for the same reason, the *literal* doing of what Christ commanded as to the sacrament ? Why do you not plead for its celebration by night ; and this too in a reclining posture, in an upper chamber, with unleavened bread, with the dress, furniture, and attendance that originally were exhibited ? You regard not one of all these circumstances ; not even a single one. How then do you obey the command of Jesus, *THIS DO IN REMEMBRANCE OF ME?* According to the tenor of your own exegesis, you do not obey it ; you cannot, while you do not literally imitate all these particulars.

It is true that both commands stand upon the same footing, as it respects the principle of interpretation ; and unquestionably the language is to be taken in its literal sense in both cases. But Prof. Stuart supposes that all the *circumstances* accompanying the first celebration were embraced in the command, *THIS DO.* He entirely misapprehends the Scripture narrative. The Evangelist states that when Jesus instituted the communion, ' he took bread and brake it, and gave it to the disciples, saying, This is my body, which is given for you : this do in remembrance of me,' Luke 22: 19. Paul, alluding to this transaction, says : ' The Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks he brake it, and said, *Take, eat ; this do in remembrance of me.* After the same manner also he took

the cup, when he had supped, saying, This cup is the New Testament in my blood : *this do ye, as oft as ye drink it, in remembrance of me,*' 1 Cor. 11: 23—25. The command has no reference whatever to the circumstances. But had the Saviour commanded us to celebrate the communion in an upper room, with unleavened bread, and habited in a peculiar dress, it would be just as important to observe these circumstances, as to participate of bread and wine ; and in neglecting them we should as really disobey the command, as if we were to omit the rite altogether. All that we are commanded to do, however, is *to eat bread, and drink the cup* ; and this we are bound to do *literally.** So with regard to baptism ; the command requires us to *be immersed* ; and this we are bound to observe *literally*. As to circumstances, as, whether it shall be performed in the morning or evening, whether it shall be accompanied with singing or prayer, etc., they are not important, because they are not contemplated in the command. The advo-

* Prof. Stuart supposes that, in case that bread and wine could not readily be obtained, we might with perfect propriety substitute any of the usual elements of nourishment for the body ; that we might, for instance, in case of necessity, celebrate the communion acceptably upon fish and water. Some Pedobaptist churches have recently improved upon this suggestion, and actually removed the wine from the communion altogether, substituting water in all cases. Is this keeping the feast as it was delivered ? Christ caused the disciples to eat *bread*, and to drink of the *fruit of the vine*, i. e. *wine* ; and he commanded them, To do THIS, that is, to eat *bread* and drink *wine* repeatedly, in remembrance of him. Does this mean to eat *fish* and drink *water* ? Do we interpret language in this way in the common intercourse of life ? If a son ask *bread* of his father, will he give him a *stone* ? Or if he ask for a *fish*, will he give him a *serpent* ? Why not suppose, then, that Christ means as he says ? He instituted the feast in foresight of every possible exigency ; and if he merely designed that we should make use of any of the common elements of nourishment, why did he not say so ? Why did he not express himself intelligibly ? How can the Bible be called a revelation, if its positive precepts, which are delivered in the plainest and most unequivocal language, may be made to mean any thing we

cates for the ‘literal sense of *baptizo*,’ then, who urge upon the churches the ‘*original mode*’ of this rite, do urge upon them in the same manner, and for the same reason, ‘the *literal* doing of what Christ has commanded, as to the communion.’ We urge literal obedience to the command of Christ in both cases ; and in both cases we are sustained by the uniform practice of the apostles.

‘But,’ says Prof. Stuart, ‘an external rite, to all intents and purposes of any possible consequence, is essentially preserved or performed, *when its significance is essentially kept up*. Baptism is significant of *purification* ; and sprinkling is as expressive of this as immersion.’ Baptism, it is true, is sometimes, though seldom, alluded to in the Scripture as an emblem of purification : but this is not the main design of the institution. The grand idea exhibited in baptism, is, the NEW LIFE upon which the subject has entered. There is not a more important, or a more prominent truth in the word of God, than that men must be entirely *trans-*

choose to have them mean? Let us suppose Joseph, when he was commanded to take Mary and the young child, and flee into Egypt, to have interpreted the command on the same principle that is proposed to be adopted in regard to baptism and the communion: ‘The *spirit* of the command only requires me to flee from the reach of Herod ; the place is a mere *circumstance* ; and though the command *literally* requires me to go into Egypt, yet the command will be substantially obeyed though I go into Arabia.’ On this principle of interpretation, might not Jonah have found an apology for fleeing to Tarshish when he was commanded to go to Nineveh? The command *literally* required him to go to Nineveh ; but might he not have reasoned, that in its true *spirit* it only meant that repentance should be preached to sinners ; that there were wicked people in Tarshish, and the place was a mere *circumstance* ; therefore the command might be substantially obeyed by going to the latter place? Paul received a specific commission to go and preach among the Gentiles. But suppose he had refused to leave Judea, and confined his labors to his own nation ; though he would have been preaching the gospel, and doing good, as well as gratifying the excellent feelings of his heart towards his brethren, would Christ however have considered him as acting in obedience to his command? Certainly not.

formed in their moral character, before they can become the subjects of the kingdom of Christ, or enter the realms of glory. The Christian is therefore emphatically a *new creature*. He has been born again ; he has passed *FROM DEATH TO LIFE* : and it is this important fact in his experience, this grand feature in his moral character, that is designed to be uniformly exhibited in the ordinance of baptism. And immersion in water, by which the subject is buried as it were in a grave, and again raised out of it, is a beautiful and impressive emblem of this fact. It represents in a striking manner, our dying to sin, and coming forth again to a new life of holiness ; or that complete *moral change* by which we are qualified to become subjects of Christ's kingdom, children of God, and heirs of heaven. But pouring and sprinkling cannot afford an image of death and resurrection. If therefore we substitute either of these ceremonies for immersion, we destroy the significancy of the rite, and defeat the main design of the institution. But suppose we admit, for the sake of argument, that *purification* is the principal thing, or if you please, the only thing that is symbolized by baptism ; and suppose we admit too that pouring and sprinkling would be just as significant of this as immersion ; yet if Christ has not left it to our choice, but has expressly designated the emblem, and commanded us to observe immersion, can we lawfully set aside the symbol he has selected, and substitute one of our own choice ? Was Moses at liberty to cover the ark of the testament with *brass*, when he was commanded to overlay it with *gold* ? The priest was required to sprinkle the blood upon the mercy-seat. Would he have obeyed the command in case he had *poured* it ? Such articles as had been defiled by coming in contact with unclean reptiles, were required to be *dipped* into water ; would they have been considered as obeying the command in case they had

merely *sprinkled* them? Certainly they would not. How then can we be considered as obeying the command to *immerse*, when we merely *pour* or *sprinkle* water upon the candidate? Prof. Stuart supposes that we should in this case, substantially obey the command, because, though we do not literally perform the ceremony that is required, yet we do perform one that is *equally significant*. But this after all is not obeying the command. It is not doing what Christ has required us to do. It is removing his institution altogether, and substituting an invention of our own in its place. No matter how much may be said for its *significance* or *usefulness*. If it is not the thing Christ has commanded, it is to be ranked with the traditions and doctrines of men. Of all the numberless corruptions which, since the rise of Popery, have been foisted into the worship of God, none were ever proposed as avowed innovations. They are uniformly baptized with some specious name of *significance* or *usefulness*, and supported by some plausible argument for their compatibility with the *spirit*, if not with the *letter* of the gospel. We ought therefore to be extremely cautious about receiving as a sacred rite, and an institution of Christ, any thing that is not clearly sanctioned in his word. Christ as a Son, having charge of the New Testament church, has been faithful in revealing the will of his Father; and as disciples, we shall evince our love to him by submitting, without murmuring or disputing, to his institutions; and not by substituting our own inventions in the place of the revealed will of God.

'But,' says Prof. Stuart, 'I ask those who plead for literal conformity in mode to the ancient rite of baptism, how they dispose of the ordinance respecting the disciples' washing each other's feet, described in John ch. xiii? Who has repealed the obligation to a literal conformity with this command? You will say, it is the *spirit*, rather

than the letter, which is here inculcated. I accede. But what is the case in respect to baptism? Will nothing but the *letter* do here? So you may think and reason. But are you not entirely inconsistent with yourself? To this it is sufficient to reply, that every act of brotherly kindness is not necessarily an act of religious worship. The washing of each other's feet, although Prof. Stuart styles it an ordinance, was not enjoined as a religious institution, an act of *homage to God*,—but as a *service to the saints*; and can it be shown that we are not bound to a literal conformity to this command, whenever such an act would be a real service to our brethren?

'Personal safety and convenience,' says Prof. Stuart, 'often demand that immersion should be dispensed with. . . . Persons often need to be baptized, when access to water abroad is difficult, dangerous, or impossible. The infirm health of the officiating minister forbids the exposure of himself in this way; the feeble state of the person to be baptized forbids it; or the winter season forbids it. In all the northern and southern parts of the globe, reasons of climate must be urgent against the practice of immersion in rivers and pools, for some nine months in the year.' I am not aware that 'reasons of climate' interpose any serious barrier to immersion in any habitable part of the world. The Greek church is spread over an extent of country that embraces every variety of climate; and they have always found it practicable to immerse, from the southern provinces of Greece to the northern extremities of the Russian empire. True, there might be cases where immersion would be impracticable. But what then? If one is prevented from receiving baptism, by circumstances that are beyond his control, he is released from the obligation. Christ does not require it of him. But if Christ does not require it, why should he be anxious to invent something in

its place? Let Romanists contend for works of ‘supererogation;’ but let us, as protestants, deem it sufficient to do what is commanded. Prof. Stuart supposes, however, that cases of extreme sickness and imminent danger, are not the only ones in which reasonable consideration pleads for dispensing with immersion; and in confirmation of his own, he cites the opinion of Duns Scotus, the celebrated metaphysical theologian, (fl. 1260,) who says: ‘A minister may be excused from trine immersion, for example, in case he should be feeble as to strength, and *there should be a huge country fellow to be baptized, (sit unus magnus rusticus,)* whom he could neither plunge in nor lift out;’ Comm. in iv. Sentent. Dist. 3. Quest. 4. This would indeed be a sad dilemma for both minister and candidate. But does Prof. Stuart present this case for the amusement of the reader, or does he seriously think that cases may occur where a minister, on account of the *huge size* of the candidate, should be allowed so far to depart from the *letter* of the command as to *sprinkle* him? Prof. Stuart is really serious. ‘The like to this,’ he says, ‘must often occur; especially if the most ancient practice of repairing to rivers and pools continue to be maintained.’ But must not cases of disparity in the size of the minister and candidate have occurred as frequently in ancient times as at the present day? and if this were such a potent objection to immersion, why did not the ancients plead for a dispensation? Had Prof. Stuart, or his ‘metaphysical theologian,’ dipped a little *into natural philosophy*, it must have occurred to him that whatever a person’s size may be, he is still lighter than water, and therefore when immersed, naturally rises to the surface independently of any effort on the part of the administrator. It is a principle in hydrostatics, *that every body, when immersed in water, loses so much of its weight as is equal to the weight of an equal bulk of water.*—That

is, it loses about sixty-two pounds to every cubic foot of water displaced. Therefore if the weight of the human body and that of water were just equal, a person under water would lose his whole weight ; that is, his weight would be *nothing*. But being about one ninth lighter than water, he displaces more by *one ninth*, than what is equal to his own weight, and this surplus serves to raise him ; *and the larger the person, the greater is the upward pressure*. It requires therefore no exertion to bring the candidate to the surface ; and in a suitable depth of water, whatever be his size, a very moderate effort is sufficient to raise him from the surface to an erect posture. But did not Christ foresee every possible case ? Did he not know who were to be the administrators, and who were to be baptized ? And did he not, in foresight of all these circumstances, command his ministers to go forth into all the world, and *immerse all that believe in his name* ? This point has been incontrovertibly established ; and with the humble and sincere disciple, such objections as the above have not the weight of a straw ; they are contemptible.

But Prof. Stuart thinks he has scriptural proof that external rites are of little value. The passage he appeals to, is 2 Chron. 30: 18—20. It appears that Hezekiah, upon his accession to the throne of Judah, wishing to restore the long neglected solemnities of religion, cleansed the temple and proclaimed a passover on the fourteenth day of the second month, being too late to celebrate in the first. According to the law of Moses, all who had contracted ceremonial defilement were prohibited access to the feast, until they were purified : ‘ Whosoever he be of all your seed among your generations, that goeth unto the holy things which the children of Israel do hallow unto the Lord, having his uncleanness upon him, that soul shall be cut off from my presence,’ Lev. 22: 3. But it was ascertained

after the solemnities of the passover, that ‘a multitude of the people who had not cleansed themselves, did eat of the passover otherwise than was written.’ ‘And what,’ says Prof. Stuart, ‘did this good king in respect to them? Did he excommunicate them, or refuse to keep the passover with them? Neither: but he prayed for them, saying, ‘The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah and healed the people.’ ‘And is not this,’ continues Prof. Stuart, ‘fraught with instruction, as to the real value the Bible sets upon *externals*? It does seem to me to be so.’ Hezekiah did not indeed refuse to keep the passover with them; for this feast was already over, and their guilt consisted in *having partaken in their uncleanness*. Had he known however that they were not purified, he could not have permitted them to approach the feast, without being himself a partaker of their sin. But *why* did he not excommunicate them? Was it because he thought the offence of so little consequence as not to deserve notice? By no means. *God forgave them*, and therefore Hezekiah did *so*. The feast of unleavened bread followed the passover, and on this occasion continued fourteen days. The persons in question undoubtedly united with their brethren in the remaining solemnities; but not without being purified. It is true that this case is fraught with instruction as to the real value which the Bible sets upon externals. But what does it teach us? that externals are of little consequence? Does not the fact that *God forgave them*, prove that they had *sinned* in neglecting those rites of purification? And does not the *solicitude* which Hezekiah felt on their account, go to show that the offence was one of *serious magnitude*? There surely is nothing in all this transaction that would lead us to conclude that those institutions were

unimportant, unless it be the fact that God *pardoned* the delinquents. But should the aggressor, because he is forgiven in one instance, be emboldened to commit a second offence? Will the Christian who has experienced the favor of pardon, turn the grace of God into licentiousness? It is impossible. This passage, then, instead of annihilating the value of external rites, proves most conclusively, that when they are enjoined, they cannot be dispensed with, without incurring the Divine displeasure.

But in addition to all these considerations, Prof. Stuart supposes there is an *unavoidable necessity* in the case. 'Mere externals,' he says, '*must* be things of particular time and place. Dress does not make the man. One dress may be more convenient, or more decorous than another; but neither the one nor the other is an essential part of the person. So the common feeling of men has decided about most of the external matters pertaining to religion, the world over. They have always been modified by time and place, by manners and customs, and they always will be. The zealot may declaim against this, and cry out that the church is in danger, and that she has departed from the commands of the gospel; but considerate and really spiritual men will reply, that God is a Spirit, and that he seeks spiritual worshipers.' The amount of this argument is, that men *may* modify and alter the institutions of Christ, because they *will* do it; and whoever presumes to declaim against it, shall be branded as a *bigot and a zealot*. Must positive institutions, then, though adapted to the universal church, and designed to be perpetuated to the end of time, be accommodated to human notions of *fitness* and *expediency*? Have not Baptism and the Communion, those distinguishing institutions of Christianity, a more permanent character than the changing customs of manners and dress? It is truly surprising that any enlightened Christian should

place the standing ordinances of the gospel on a level with things of *time and place*. Yet Prof. Stuart strenuously maintains that the positive institutions of religion stand upon the same footing with customs of *manners and dress*; and that they may be varied to suit the time and place, with the same propriety, and on the same principle, that a Turkish female might lay aside her veil, or a gentleman change the fashion of his coat. The Saviour, when he instituted these rites, must have had every possible circumstance of time and place, manners and customs, in immediate view; and yet he made no provision for their accommodation to these circumstances. Who then will presume to attach a *proviso* to the law, where he has not appended one? But ‘the common] feeling of men has decided thus, the world over.’ It is nothing to me what the feelings of men have decided, or how generally they may have conspired to reject the authority of God. The mandate of Jehovah is not to be set aside by the dictate of mortals. It matters not how early they ‘began to deflect’ from the apostolic practice, nor how general the deflection. What evidence have we that we love Christ, while we pay more deference to the feelings of men, and the customs of the times, than to his authority? Did the apostles and prophets claim the liberty Prof. Stuart pleads for? Were they ever known to shun a commanded duty, from regard to personal convenience, or in compliance with the customs of the times? Were they ever known to deviate in a single iota from the divinely instituted forms of worship, to escape the sneers of the vulgar, or the frown of kings, or even to save themselves from the martyr’s fate? They were ‘killed all the day long,’ and ‘counted not their lives dear unto themselves.’ But would Daniel have persisted in his custom of praying three times every day, in defiance of the royal proclamation, and in hazard of an indescribably cruel death, if he had

supposed that ‘spirituality’ would atone for the neglect of external devotion? Would the apostles, whose lives and labors were so precious to the church, have wantonly courted persecution and death, from an excessive attachment to mere matters of indifference? It is impossible. They must have acted from a conviction that the positive institutions of religion were not mere *things of time and place*.

But finally, if we will insist on a literal adherence to the command, and maintain that a particular *mode* of applying water is essential, ‘we must,’ says Prof. Stuart, ‘if we would be consistent with ourselves, go over to the *opus operatum** of the Roman Catholics;’ ‘and on such excessive attachment to the mere externals of religion,’ he adds, ‘are justly chargeable the divisions and feuds of Christians in relation to the mode of baptism; and the church never can have peace, until men will cease from the spirit of contention about matters of *costume* in religion, and leave every one to his own choice in this respect.’

But in what sense is baptism left to our choice? Christ has neither commanded us to pour nor sprinkle. He has not told us to take our choice between different modes; but he has expressly enjoined *immersion*. It is for us to determine whether we will obey this command or disobey it. And because we choose to adhere to the command, we are accused of an excessive attachment to duty. Is there danger then, of an *excessive* regard to the authority of God? What standard have we to determine the importance of external or any other duties, but the mind of God? and he says: ‘What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.’ Deut. 12: 32. Yet because we choose to keep the ordi-

* In other words, the doctrine of merit, or inherent efficacy, in the act of duty performed.

nances of Christ just as he delivered them to us, and decline an alliance with those who seem to slight his authority, we are supposed to cherish an attachment to external duties, that is altogether disproportioned to their real importance, and fraught with the mischievous consequences of unholy strife and division. Prof. Stuart distinctly assumes that though Christ command us to immerse, we are nevertheless at liberty to choose between this and any other mode of applying water; and that if we refuse to admit this, and insist on a particular mode, we evince an excessive attachment to the externals of religion, and are justly chargeable with the divisions and feuds of Christians in relation to the mode of baptism. Is this charge just? Suppose that under a wise and equitable administration of the government, a party of subjects should conspire to throw off the restraint of the laws so far as they did not accord with their views of fitness and expediency, would it behoove the rest, *for the sake of union*, to go over and join the standard of rebellion? Certainly not. And though others are pleased to abjure the laws of Christ, and depart from the simplicity of the gospel, it cannot be our duty, *for the sake of harmony*, to follow them. And though there be 'divisions,' we are neither the occasion of the schism, nor responsible for the consequences. The case of Ahab and Elijah will furnish an apposite illustration. When Israel, under the reign of Ahab, had relapsed into idolatry, Elijah, jealous for the Divine honor, reproved them for their backslidings, and urged them to return, under penalty of experiencing the judgments of the Most High. Ahab was enraged at the prophet, and roughly accosted him as the 'troubler' of Israel. Elijah replied, 'I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord.' Like this ancient prophet, instead of bartering the truth for an inglorious peace,

we are resolved to contend for the ordinances as they were delivered, and disclaim all responsibility for the consequences. If our brethren regard us on this account as the 'troublers of Israel,' we will bear the reproach, satisfied with the approbation of Him who has said, '*Ye are my friends if ye do whatsoever I command you.*' And does a strict adherence to the command, necessarily imply that we put baptism in the place of the atonement of Christ and the sanctifying agency of the Holy Spirit? May we not confine ourselves to immersion, from a conscientious regard to the Saviour's command, without ascribing to the rite a mystical power of sanctification? So far from believing that baptism sanctifies or saves the subject, we never administer it to any except they first profess faith in Christ, and give satisfactory evidence that they are already regenerated. This indeed constitutes one of the principal features of our denominational character. Why then are we so repeatedly charged with laying an improper stress upon baptism? If the truth were fairly brought out, it would be seen that it is the Pedobaptists themselves who lay an unwarrantable stress upon this ordinance. It is well known that both infant baptism and sprinkling had their origin in the belief that baptism gave a title to salvation. Supposing that all such as died unbaptized were inevitably lost, they invented, at first *pouring*, and afterwards *sprinkling*, as a substitute for baptism in case of imminent danger of death, and the impracticability of immersion. And this practice, as Prof. Stuart fully acknowledges, was for several centuries *confined* to cases of this nature. Neither pouring nor sprinkling, then, was for ages administered in a single instance, except for the express purpose of securing to the subject the remission of his sins, and a passport to heaven. So much for the birth and early history of sprinkling. The stress that is laid

upon the rite by modern Pedobaptists, may be gathered from their respective Confessions of Faith, and the writings of their standard authors.

For the views of the Roman Catholics, take the Canons and Catechism of the Council of Trent. ‘If any one shall say that baptism is not necessary to salvation, let him be accursed. Sin, whether contracted by birth, from our first parents, or committed ourselves, is, by the admirable virtue of this sacrament, remitted and pardoned.—In baptism, not only sins are remitted, but also all the punishments of sins and wickedness are graciously pardoned of God. By virtue of this sacrament, we are not only delivered from those evils which are truly said to be the greatest of all ; but also we are enriched with the best and most excellent endowments. For our souls are filled with Divine grace, whereby being made just, and the children of God, we are trained up to be heirs of eternal salvation also. To this is added a most noble train of all virtues, which, together with grace, is poured of God into the soul. By baptism we are joined and knit to Christ, as members to the head. By baptism we are signed with a character which can never be blotted out of our soul. Besides the other things which we obtain by baptism, it opens to every one of us the gate of heaven, which before, through sin, was shut.’* This needs no comment.

For the views of the English Episcopal church, take their directory for the administration of the Sacraments. Here the minister, previously to administering baptism, is required to pray thus : ‘ Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for

* Concil. Trident. Sess. vii. Can. v. Catechism of Council of Trent, pp. 166—175. The Council of Trent was assembled at twenty-five sessions, from A. D. 1545, to A. D. 1563, under Popes Paul III, Julius III, and Pius IV.

succor, the life of them that believe, and the resurrection of the dead ; we call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins by spiritual regeneration,' etc. After administering the ordinance he prays thus : ' We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy church.' At the confirmation of the baptized, prayer is offered thus : ' Almighty and ever-living God, who hast vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins.' The Catechism is to the same effect. *Question.* ' How many sacraments hath Christ ordained in his church ? *Answer.* Two only as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord. *Question.* What meanest thou by this word sacrament ? *Answer.* I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, *as a means whereby we receive the same*, and a pledge to assure us thereof.* This needs no comment.

The views of the Presbyterians are thus set forth in their Confession of Faith : ' The efficacy of baptism is not tied to that moment of time wherein it is administered ; yet notwithstanding, by the right use of this ordinance, the grace promised, is not only offered, but really exhibited and conferred by the Holy Ghost, to such, (whether of age, or infants,) as that grace belongeth unto, according to the counsels of his own will, in his own appointed time.'† Here

* Book of Common Prayer, Administration of the Sacraments.

† Confession of Faith, p. 123, ed. Philadelphia, 1834.

it is distinctly taught that the *efficacy* of baptism is such, that grace, either at the time of the administration or afterwards, is *really exhibited and conferred* by the Holy Ghost, in case that the subject is embraced in the counsels of mercy.

The sentiments of the Reformed Dutch church are thus stated in their Liturgy : *Form for the administration of baptism to infants of believers.*—‘ Holy baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. For when we are baptized in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopt us for his children and heirs, etc. And when we are baptized in the name of the Son, the Son seal- eth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are free from all our sins, and ac- counted righteous before God. In like manner, when we are baptized in the name of the Holy Ghost, the Holy Ghost assures us by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us that which we have in Christ, namely, the wash- ing away of our sins, and the daily renewing of our lives, till we shall finally be presented without spot or wrinkle among the assembly of the elect in life eternal.’ It is here distinctly stated that the benefits of pardon, sanctification, and eternal life, are secure to all baptized infants. The same is also taught in the catechism.

The following extracts are from distinguished and standard authors of different Pedobaptist denominations :

MATTHEW HENRY, a Congregationalist, and a celebrated Commentator : ‘ The gospel contains not only a doctrine, but a covenant ; and by baptism we are brought into that covenant. Baptism wrests the keys of the heart out of

the hands of the strong man armed, that the possession may be surrendered to Him whose right it is—The water of baptism is designed for our cleansing from the spots and defilements of the flesh—In baptism our names are engraved upon the breastplate of this great High Priest—This then is the efficacy of baptism; it is putting the child's name into the gospel grant—We are baptized into Christ's death, i. e. God doth in that ordinance, seal, confirm, and make over to us, ALL the benefits of the death of Christ—Infant baptism speaks an hereditary relation to God, that comes to us by descent.' *Treatise on Baptism.*

BUDDEUS, a profound scholar, and a theological writer of the last century: 'Baptism is not a mere sign and symbol, by which a reception into the covenant of grace is denoted; but by regeneration, which baptism effects, we are *really received* into that covenant; and so are made partakers of all the blessings peculiar to it.'

DR. WATERLAND, a celebrated scholar and divine of the church of England: 'Baptism alone is sufficient to make one a Christian, yea, and to keep him such even to his life's end; since it imprints an indelible character in such a sense as never to need repeating.'

LEWELYN: 'Christ has nothing to do with any man, nor any man with Christ, till he is baptized with water. All power in heaven and in earth is in baptism. He that is not baptized, has no interest in the Father, Son, nor Holy Spirit. By this ordinance he is united unto the true God, and becomes one with him in all things. Baptism is our righteousness and true holiness; it is remission and cleansing from sin, and though our sins be as scarlet, baptism makes them whiter than snow. He who is baptized is as white and clean from sin as God can make him.' *Treatise on Baptism*, pp. 5—23.

JOHN WESLEY, the founder of Methodism: 'By bap-

tism, we who were by nature children of wrath, are made the children of God. And this regeneration, which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith. Being grafted into the body of Christ's church, we are made the children of God by adoption and grace, John 3: 5. By water then, as a means, the water of baptism, we are regenerated or born again : whence it is called by the apostle, 'the washing of regeneration.'—In all ages, the outward baptism is a means of the inward.—Herein we receive a title to, and an earnest of, a kingdom which cannot be moved.—In the ordinary way there is no other means of entering into the church or into heaven.—If infants are guilty of original sin, then they are proper subjects of baptism, seeing, in the ordinary way they cannot be saved unless this be washed away by baptism.*

DEYLINGIUS, in his *Pastoral Theology* says : 'Baptism is the sacrament of initiation, and as it were the gate of heaven, in which a man is regenerated by the washing of water, and the word of God, purged from the guilt of sin, and declared to be an heir of all celestial blessings'—and he adds, 'If Christian parents defer the baptism of their infants ; or, seized by the spirit of Anabaptism, or of fanaticism, will not have them baptized at all ;—then, by the authority of the consistory, or of the magistrate of the place, the infant must be taken from the parents, and when initiated by baptism returned to them.'†

So essential is baptism deemed by the Roman Catholics, that laymen, physicians, females, and even persons of any class, are authorized to administer the ordinance in

* Treatise on Bapt. Works, vol. vi. pp. 15, 16. New-York, 1832.

† De Prudent. Pastoral. Part. iii. c. 3, § 2, 15.

extraordinary cases. In the latter part of the seventeenth century, Father Jerom Florentini of Lucca, published a fourth edition of a middle-sized quarto, which had been published by him some years before in a smaller compass, to explain, confirm, and direct the baptism of infants unborn. This book was accompanied with no less than forty imprimaturs and recommendations from divines, bishops, physicians, generals of orders, and universities.* And so late as the year seventeen hundred and fifty-one, a doctor of divinity and laws, of Palermo,† published in the Italian tongue, a book of three hundred and twenty pages in quarto, dedicated to all the guardian angels, to direct priests and physicians how to secure the eternal salvation of infants by baptizing them when they could not be born.‡

It is not true, then, that an adherence to immersion necessarily involves the doctrine of *opus operatum*; but it is true, and cannot be denied, that *sprinkling* is the legitimate offspring of that doctrine; and that, for ages, it lived, and moved, and had its being, in that sentiment alone. And it is equally undeniable, that the two have usually gone hand in hand to the present time. These facts I would gladly have passed over in silence, had I not been compelled to notice them. Pedobaptists have labored to impress the public mind with the belief, that it is the Baptists who lay an improper stress upon the ordinance of baptism. Now this is exactly the reverse of truth. It was necessary, therefore, that the views of the great body

* Robinson, Hist. of Baptism, p. 432. ed. London, 1790.

† F. E. CANGIAMILE Embriologia Sacra Mediol. 1751.

‡ Such baptisms are not confined to past ages and foreign countries. The practice is continued to the present day, and in our own country. A respectable physician in the city of New-York, was in a certain instance, not long since, requested by a Priest to administer baptism in a case of this nature, provided that the circumstances should require it.

of Pedobaptists, as set forth in their Confessions of Faith, and as avowed by their most popular writers, should be distinctly placed before the reader, that he might be able to judge who it is that magnify the importance of this rite beyond its proper bounds. We do not believe, neither do we teach, that baptism is regeneration ; that it is remission of sins ; that it brings us into a covenant relation with God ; or gives us a title to heaven. We require of every person who proposes to receive baptism, that he give evidence of having experienced the grace of regeneration and remission of sins. So far from believing that baptism gives a title to salvation, we insist that it is the experience of the grace of salvation alone, that can give a title to baptism. But though eternal life is the GIFT OF GOD through our Lord Jesus Christ, we do believe, nevertheless, that it is important to observe every institution that is of Divine appointment. We insist that immersion is enjoined on every believer in Jesus Christ, and that it is important for every believer to observe it. To this Prof. Stuart opposes, that external rites make no part of real religion ; that they are not essential to salvation ; and that it cannot therefore be important to observe them according to the original institution. But is his opinion properly sustained ? Does it not, in some important particulars at least, conflict with the doctrine of Scripture ? James, c. 1, v. 27, says : 'Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' Here it is clearly stated that outward duties do compose a very important part of religion ; and that however much man may talk of spirituality and faith, unless he is a Christian in *deed* as well as in *word*, his religion is vain. And is it not contrary to the spirit of true religion, for one to refuse to obey any Divine command, and attempt to vin-

dicate his refusal by saying; ‘The performance of it is not essential to my happiness; for a sinner may be saved without it?’ Is not this mode of arguing, as Mr. Booth observes, ‘big with rebellion against God?’ What! Shall we do nothing that God has commanded, unless we look upon it as essentially necessary to our future felicity? Is this the way to manifest our faith in Jesus, and love to God? ‘This is the love of God,’ says the apostle, ‘that we keep his commandments; and his commandments are not grievous,’ 1 John 5: 3. And again, ‘I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment of the Father,’ 2 John v. 4. Here the ‘love of God’ and ‘walking in truth’ are inseparably connected with obedience to the Divine commands. Saul, when he was sent against the Amalekites, with a particular charge to destroy both man and beast, presumed to spare the best of the sheep and of the oxen, for a sacrifice unto the Lord; but what said Samuel to him? ‘Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king,’ 1 Sam. 15: 22, 23. Saul presumed that a sacrifice would be, in that instance, as acceptable to the Lord as obedience to his command. But he was mistaken. So if we presume to substitute in the place of any Divine institution, an uncommanded service, we must expect, instead of a gracious acceptance, to be met with the rebuke, ‘Who hath required this at your hand?’

Prof. Stuart does not pretend, that in practising immersion, we deviate either from the command of Christ or the example of the apostles; but he thinks we are pharisaically

rigid, and superstitiously attached to rites and forms, in that we will allow of no alteration of the original form of the institution. But what do all his arguments in favor of changing the original rite amount to? What are considerations of ‘personal convenience,’ and the ‘common feeling of men,’ or even of the *nature* of the service required, when placed in the scale against a positive command of Christ? What will these objections weigh with the sincere Christian who is satisfied that the Saviour requires him to be immersed? And how can one fail of being satisfied of this, if he examine the subject in the light of reason and of Scripture? The meaning of the word, the design of the rite, and the uniform practice of the apostles, all conspire to bring us to the conclusion, that the original institution of Christ **WAS IMMERSION, AND IMMERSION ONLY.** In this form it was transmitted by the apostles to their successors; and for more than thirteen centuries it was preserved in its original simplicity. In this form it is still binding on every follower of Christ. And when the churches are purged of their corruptions, and approach the period of perfection and millennial glory, they must return to the apostolic standard, acknowledging, as at the beginning, but **ONE LORD, ONE FAITH, AND ONE BAPTISM.**

RELATIVE ORDER OF THE RITE.

LET us pass now from the manner and importance of the baptismal rite, to consider, finally, the *order in which it should be observed*. Both Baptism and the Communion were enjoined as permanent institutions, to be observed to the end of time. The Saviour in the commission, (Matt. 28: 19, 20. Mark 16: 15, 16,) authorizes his ministers to go into all nations and preach the gospel, baptizing those who believe, with the promise that he will be with them to aid and bless them in their ministry, till the end of the world. As long then as it is the duty of ministers to *preach*, and of sinners to *believe*, so long it will be the duty of believers to be baptized. In other words, while the economy of grace is continued, that is, to the end of the world, baptism must be retained as the appropriate badge of the Christian profession. So likewise the Communion is enjoined on the church till the second coming of Christ. ‘For I have received of the Lord,’ says the apostle, ‘that which I also delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death TILL HE COME,’ 1 Cor. 11: 23—26. But we are not only required to observe these institutions, but to observe them *in a certain order*. This order is prescribed in the *commission*, and confirmed and enforced by *apostolic example*, as well as by the *nature and design* of the two institutions.

First, then, let us look at the apostolic commission : Mark 16: 15, 16, ‘ Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.’ Matt. 28: 19, 20, ‘ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you alway, even unto the end of the world.’ This is THE LAW OF THE CHRISTIAN CHURCH—a law, in which the distinct laws of faith, and baptism, and visible church fellowship, are introduced as parts, or sections, of one complete whole, each part occupying its appointed, and therefore unchangeable place. It is one law, and requires the performance of certain duties in a certain order. The order in which these duties were first enjoined, is of comparatively inferior importance ; but the order in which they are here commanded to be observed, is the order in which they must be observed, or the law is violated.* By this law we are required in the first place, to teach, or preach the gospel ; secondly, to baptize them that believe ; and thirdly, to instruct such baptized believers to observe all things whatsoever Christ has commanded ; and the order in which these several duties are here stated, is as imperative as the duties themselves. It is just as obvious that we are restricted, in the administration of baptism, to a certain class of subjects, as that we are authorized to baptize at all ; for on no rational principle of interpretation, can the commission be supposed to warrant the bap-

* I have here, and in two or three other instances, drawn from ‘ Conversations on Communion,’ by J. G. Fuller. This is an incomparable treatise, and ought to be in every Christian’s library. It is written in an attractive style, and contains a most triumphant refutation of the arguments of the celebrated Robert Hall, one of the ablest advocates of free communion that has ever written.

tion of any but disciples, or such as profess to believe the gospel.

But if the commission authorizes us to require *faith* as an indispensable prerequisite to baptism, it is equally clear that it authorizes us to require *baptism* as an indispensable prerequisite to church fellowship. Is not the latter part of our Lord's commission as authoritative as the former? Or, is the order of it binding in one particular, and discretionary in another? May it not be as conclusively maintained that the second duty must precede the third; as that the first must precede the second? Surely, if teaching and faith be intentionally enjoined as the *first* duty, baptism is intentionally enjoined as the *second* duty, and visible church fellowship as the *third* duty; and we are no more at liberty to invert the order in one case, than in another. We have precisely the same authority, then, for maintaining that baptism should precede visible church-fellowship, as we have for insisting that faith should precede baptism. The two positions must stand or fall together. Therefore, to administer the Lord's Supper to unbaptized persons, would be a manifest violation of the LAW which Christ gave for the regulation of his churches, and which he designed should be obligatory as long as the promise attached to it remains in force, that is, *always, to the end of the world.*

Secondly, let us examine the conduct of the apostles. The commission authorized them ultimately to go into all the world, and preach the gospel to every creature; but for the present they were to wait at Jerusalem for the gift of the Spirit, to qualify them for the great work of setting up the kingdom of Christ in the world. Accordingly, just fifty days after Christ's resurrection, when the day of Pentecost was fully come, it being the first day of the week, the apostles and disciples being assembled together with one

accord, ‘there came suddenly a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.’ A flood of light now broke in upon their minds, by which they were led into a clear understanding of the prophetic Scriptures, as well as of the doctrine they had received from the lips of the Saviour himself, and into just views of the spiritual and heavenly nature of their Lord’s kingdom. A report of these occurrences went out, and a numerous crowd was soon collected. The apostles proceeded to address them concerning the mission, the character, death, resurrection, and ascension of Christ, and the indispensable necessity of faith in his name, and the awful consequences of despising and rejecting his gospel. The word was carried with overwhelming conviction to the consciences of the auditors; and they cried out in the anguish of their hearts, ‘Men and brethren, what shall we do?’ Peter replied, ‘Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call.’ The penitents, to the number of three thousand, received this divine declaration of mercy with unspeakable joy, and immediately came forward and avowed themselves as converts to the Christian faith. Now how did the apostles proceed with these individuals? Precisely according to the order of the commission. ‘*Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the*

apostles' doctrine and fellowship, and in breaking of bread, and in prayers,' Acts 2: 41, 42.

Such was the first Christian church. The Saviour himself drew the model; and it was carried into execution by his apostles, under the special guidance of the Holy Spirit. Its organization was of course faultless, and designed as a pattern for all succeeding churches to the end of time. Accordingly the essential features in the constitution of the church at Jerusalem, were uniformly preserved in all the churches that were gathered by the apostles at subsequent periods of time, and in different parts of the world. Always and every where they required faith as a prerequisite to baptism, and as invariably insisted upon baptism as a prerequisite to church fellowship and communion. The order in every church was the same. The apostles did not counterman in one church, what they had taught in another. Says Paul to the Corinthians, (1 Cor. 4: 17,) 'For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where, in every church.' The conduct of the apostles therefore was uniform. The order they established in one church, was the order of every church. And not a solitary instance can be found recorded in the New Testament, where a person was received into church fellowship, or admitted to the Lord's Supper, unless he had previously been baptized. Baptism was required as the very first act of public obedience after believing. When Peter's hearers anxiously inquired what they should do, he replied, *Repent and be baptized*—clearly intimating that these were *immediate* duties, and of *prior* obligation to all others. When the people of Samaria believed Philip preaching the things concerning the kingdom of God, they were not re-

ceived immediately to the communion ; but were first *baptized*. When Paul, being opposed by the Jews at Corinth, turned to the Gentiles, it is said that many of the Corinthians hearing, believed, and then—what ? participated of the Lord's Supper ? No : but—*were baptized*. And when the Holy Ghost fell on the Gentile converts at Cesarea, evincing to the apostle that God had accepted them, he commanded them immediately—what ? to receive the communion ? No : but—to be *baptized*. Search the New Testament through ; examine the history of individuals and of churches ; and you shall find, as far as the inspired penmen have recorded the facts, that faith was invariably made a prerequisite to baptism, and baptism as invariably a prerequisite to communion. By this rule the constitution and discipline of all the apostolic churches were constantly regulated. We see then in what manner the apostles interpreted the commission, and the scrupulous regard they constantly paid to the order of its requirements. Indeed, the nature and design of the ordinances in question seem necessarily to require the places that are respectively assigned to them. Baptism, as an emblematical representation of death and resurrection, exhibits the believer as a new creature ; as *born again*, and becoming a child of God, and a subject of Christ's kingdom. Of course, the proper position of the ordinance is at the *commencement* of this new relation. The nature and fitness of things seem to require that it should be the first public act of obedience after believing. On the other hand, the Lord's Supper is a *communion*, or *social commemoration* of the Saviour's dying love, and therefore necessarily a church ordinance, and not obligatory on the Christian until he has entered by baptism into a church relation.*

* If any one is disposed to assume that the first Christians ever

Still, however, the conduct of the apostles is not referable directly to the design of the ordinances, but to the revealed will of their Sovereign Lord. They were ministers and stewards of the mysteries of God ; and guided as they were, by the Spirit of truth, their practice in every thing relating to the gospel kingdom, must be regarded as an infallible expression of the mind of Christ. Indeed they themselves declare in the most unequivocal terms, that ‘they received from the Lord, what they delivered to the churches,’ 1 Cor. 11: 23. 15: 3. It is therefore as demonstrably certain as any fact of Divine Revelation, that the Law by which the apostolic churches were formed and regulated, proceeded from Him who is the only Potentate, and Head over all things to the church ; and that by this Law, faith was uniformly required as a prerequisite to baptism, and baptism as an indispensable qualification for church fellowship and participation at the Lord’s table. In this order the apostles delivered these ordinances to the churches ; and they expressly enjoined upon the churches to *keep them as they were delivered to them.* Says Paul to the Corinthians, (1 Cor. 11: 1, 2,) ‘Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.’ The apostle praises them in that they remembered (followed, $\mu\mu\pi\eta\sigma\theta\epsilon$,) him in all things, and kept the ordinances as he delivered them ; ex-

celebrated the Lord’s Supper in an individual capacity, or in a private manner, it rests on him to prove it. They are uniformly represented as ‘coming together to break bread’ in their stated public assemblies for social worship. See Acts 20: 7, and 1 Cor. chap xi. The passage in Acts 2: 46, refers to their ordinary meals, and not to the communion. But though it should be referred to the communion, it would only imply, that while they attended on the usual devotions at the temple, they held their Christian assemblies in their private dwellings. Such a construction would correspond strictly with the usual acceptation of *κατ’ εἰςεν*.

cepting, however, a single particular which he describes in the 17th and following verses. The churches, then, are here commended for keeping the ordinances *as they were delivered*, and censured for *deviating* from the example and teaching of the apostles. In the immediate connection (and of course with respect to church order,) they are in the most unequivocal terms, required to follow the apostles, as they follow Christ. Similar injunctions abound throughout the epistles. ‘ Wherefore I beseech you be ye followers of me. For this cause I have sent unto you Timotheus, my beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church,’ 1 Cor. 4: 16, 17. ‘ Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample,’ Phil. 3: 17. ‘ Though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ. As ye have therefore received Christ Jesus the Lord, so walk ye in him : rooted and built up in Him, and established in the faith as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ,’ Col. 2: 5—8. ‘ Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle,’ 2 Thess. 2: 15.

But this examination need not be protracted. The common remark, that whatever is essentially important, either in doctrinal truth or practical godliness, is made so plain that he may run that readeth it, is emphatically true in the present case. The Law by which the constitution of the Christian church, the qualifications of its members, and the order of its institutions, are designed to be

regulated, is written as with a sunbeam, in characters so plain, and in terms so unequivocal, that it is difficult to conceive how an honest mind could overlook or misinterpret them. The commission enjoins, first, *to teach*, or rather, *to make disciples*; secondly, *to baptise them*; and thirdly, *to teach them to observe all things* whatever Christ has commanded. The ordinance of the Supper must of course be embraced in the 'all things' which they are to be taught to observe subsequently to their baptism. The nature and design of baptism, as the symbol of a moral renovation and the *commencement of a new life*, manifestly require the position that is here assigned to it. The apostles, who must have understood the mind of their Lord, invariably observed this order. They baptized only such as gladly received the word, and admitted to communion at the Lord's table, baptized believers only. Therefore, if the Christian commission be authoritative; if the nature and design of the ordinances are worthy of any regard in settling their relative position; and if the positive and repeated injunctions of the apostles, *to keep the ordinances as they delivered them*, be obligatory on the churches, then it must inevitably be admitted that *faith* is in all cases a prerequisite to baptism, and that *baptism* is an indispensable qualification for admission to the Lord's Supper.

These premises being established, the following consequences necessarily result.

1. *We cannot lawfully unite in communion at the Lord's table with Pedobaptists, who substitute pouring and sprinkling for immersion.* It has been incontrovertibly proved in the preceding pages, that nothing but immersion is baptism. Therefore, whatever else our Pedobaptist brethren may practice, we are compelled, so long as they are not immersed, to regard them as *unbaptized*, and consequently unqualified for communion at the Lord's supper.

Nor can they consider *us* as erecting a barrier against them. We would by no means exclude a single individual who is lawfully entitled to the ordinance ; nor do we feel at liberty to welcome any but such as the Master invites. He has himself prescribed the terms of admission to the feast, and we have no right, in any case, to dispense with them. We do not doubt the piety of our brethren. We admit that they are Christians ; that they have ‘ obtained like precious faith with us ;’ but then *faith alone* does not entitle one to a seat at the Lord’s table. Christ has enacted that not only *faith*, but *baptism*, shall precede the communion. If it can be shown that this is not the order of the commission ; or that unbaptized persons were ever admitted to communion in the apostolic churches, we will cheerfully recede from our position. But so long as it is clear to us that Christ prescribed this order ; and that the apostles did not permit those who gladly received the word, to participate in the ‘ breaking of bread,’ till they were baptized, so long we shall feel it incumbent on us to keep the ordinances as they delivered them to us, uniting at the Lord’s table with baptized believers only. If it is said that Pedobaptists think themselves baptized, I reply, that my conduct in the affair of communion must be regulated by *my own* conscience, and not by the conscience of *another*. A second person has no right to propose *his* conscience as a rule of conduct for *me*, any more in regard to one ordinance than another. The commission, as well as apostolic precept, prescribes *faith* as an indispensable qualification for baptism. And though the candidate might think that he had faith, yet if I did not think so myself, I could not baptize him ; because in baptizing a person whom I considered an unbeliever, I should do what I was convinced was contrary to the mind of Christ. So in regard to the communion. The commission, as well as apostolic precept, requires both *faith and*

baptism as indispensable qualifications for communion. And though the candidate might think that he had received baptism, yet if I did not think so myself, I could not conscientiously receive him ; because, in admitting to the communion a person whom I considered to be unbaptized, I should do what I verily thought was contrary to the mind of Christ. All Pedobaptists acknowledge the validity of immersion : hence they could, with perfect propriety, unite with us ; but it must be obvious to the plainest understanding, that, with *our* views of baptism, we cannot communicate with them at the Lord's table, without a sacrifice of Christian principle. If they ask to be received as *unbaptized* persons, merely on the ground of *purity*, we cannot conscientiously accede to the proposal ; because we hold that it is requisite for the participant at the Lord's table not only to be a *believer*, but a *baptized believer*. If they ask to be admitted as *baptized believers*, we cannot receive them as such ; because we conceive that immersion only is baptism. In either case there would be the same impropriety in receiving them to the communion, as in receiving them to *membership*. If we could not admit them to church membership, we cannot consistently admit them to communion ; for precisely the same qualifications are required for the one, as for the other. We insist upon no terms of communion but those which we believe the Master has prescribed. We make the door neither wider nor straiter than He has left it. We are willing, and earnestly desirous, to unite at the Lord's table with all *baptized believers who are walking in the order and faith of the gospel* ; and before our brethren can with propriety accuse us of being unnecessarily strict and rigid, it behooves them to prove that either Christ or the apostles would have received them on easier terms. For ourselves, we are convinced, that to adopt a different rule of communion,

would be an unjustifiable departure from the order of the gospel. Towards all who love the Lord Jesus in sincerity, we entertain feelings of the kindest regard, and would most cheerfully unite with them in every Christian exercise that is not peculiar to church fellowship; but so long as we feel it an incumbent duty to preserve the constitution of the church in its original form, and to keep the ordinances as the apostles delivered them to us, we must decline communion at the Lord's table with all *unbaptized churches*.

2. *We cannot, with propriety, extend church fellowship to those who practice intercommunion with unbaptized churches.* It is an acknowledged principle, that voluntary association with offenders, implies a sanction of their faults. It is on this principle that all church discipline proceeds. Accordingly the apostles exhort us to withdraw from every brother that walks disorderly, that is, contrary to the order of the gospel: 'Now we command you in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us,' 2 Thess. 3: 6. Therefore, not only they who practice communion in an unbaptized state, but those also who fellowship the practice, offend against the order of the gospel; and we are commanded to withdraw ourselves alike from both. It may perhaps be objected, that though intercommunion with unbaptized churches be an offence against the order of the gospel, it nevertheless is not an offence of so serious a character, as to exclude the offender from fellowship. I protest against the principle of distinguishing the laws of Christ into *essential* and *non-essential*. Whatever is left to our discretion, is of course a matter of indifference; and whatever is left, in the absence of a special rule, to be inferred from general principles, may perhaps in most instances, in case of difference of opinion, be justly made a mat-

ter of forbearance. But where Christ has given us an *explicit rule*, that rule must be obeyed ; and disobedience to it, if persisted in, must inevitably exclude the offender from fellowship. Therefore if the practice of communion in an unbaptized state, or the sanction of such practice, be contrary to the rule or order of the gospel, then they who persist in either, necessarily exclude themselves from our fellowship. Suppose, for example, that half a dozen baptized members of a Pedobaptist church propose to unite in communion with a Baptist church. These individuals, though baptized themselves, commune habitually with unbaptized churches, and thus constantly sanction the practice of communion in an unbaptized state. Now I insist that whatever would be considered unlawful and a disciplinable offence in our own members, and would, if persisted in, exclude them from our fellowship, must equally exclude the individuals in question. But if habitual intercommunion with unbaptized churches would not exclude our members from fellowship, then it must be right for us to practice it as churches ; and if it is right for us to sanction the practice of communion in an unbaptized state, it would be lawful for ourselves as churches to practice communion without baptism ; lawful to remove an institution of Jesus Christ from the position he has assigned to it ; lawful to deviate from the original pattern of church organization designed by Infinite Wisdom, and repeatedly proposed by the inspired writers for our imitation. We shall therefore be compelled, either to abandon the position that baptism is a prerequisite to the communion, or to exclude alike from our fellowship, those who practice communion without baptism, and those who, by repeated intercommunion with them, sanction the practice. There is no alternative, no middle ground. If the premises are true, the consequences must inevitably follow. It is sometimes offered as a reason for extending fellowship

to baptized members of Pedobaptist churches, that such a course would have a tendency to promote among Pedobaptist churches the scriptural practice of immersion; inasmuch as many would be induced to submit to it, from the consideration that it would secure to them the privilege of intercommunion with Baptist churches. This, aside from the consideration that it would really 'be doing evil that good might come,' would be a most fallacious policy. For I am sure, that instead of promoting the observance of immersion, it would have an exactly opposite tendency. What! do we think to win others over to the observance of Christ's laws, by virtually receding from his laws ourselves? The most effectual way, (and it needs but a moment's reflection to perceive it,) the most effectual way of teaching others to revere the institutions of Christ, is, *to revere them ourselves*. But, notwithstanding the order that is so clearly prescribed in the commission, and the exactness and particularity with which the sacred writers have delineated the original pattern of church organization and discipline, objections are often urged against the practice of strict communion, which though perfectly groundless and futile, prove a stumbling-block to many.

First objection. *Unbaptized persons are no where in the New Testament expressly forbidden to partake of the Lord's Supper.*

To this it may be replied, that unbaptized persons are no where in the New Testament *permitted* to partake of the Lord's Supper. In establishing a right to this institution, it is incumbent to show, not merely that there is no express prohibition, but, that we have a direct *permission*. It is no where directly asserted in the New Testament, that *infants* shall not participate of the communion; and infant communion formerly prevailed just as extensively as infant baptism. And if it were true that the *silence* of Scripture

gives a title to gospel institutions, it must be acknowledged that infants have a right to both ordinances ; for surely, the New Testament says nothing of their admission to either. The Roman Catholics, previously to placing their *church bells* in the steeple, have a ceremony of baptizing or consecrating them ; when you are presented with a pompous oration, the solemn benediction of the water, and its application to the bell in the sign of the cross, with the invocation of the Trinity, and the offering of incense ; and finally, with the godfather and godmother, who stand as sponsors, to give a name to the bell, and answer such questions as are put by the priest ; after which they produce the presents for their god-child, linen, silk, lace, ribands, etc., when one or two short prayers wind up the ceremony.* Now it must be acknowledged that the baptism of bells is no where directly forbidden in the New Testament ; but unless it is *permitted*, unless it is actually *enjoined*, it is to be ranked among the traditions of men, and not with the institutions of Jesus Christ. The Lord's Supper is a *church ordinance* ; and there is not an individual member of the church of Christ, on whom baptism is not obligatory. If, indeed, there were any believers who *might* remain unbaptized, then, to justify *their* exclusion from the Lord's Supper, a prohibition might be necessary ; but, seeing that baptism is enjoined on *all* believers, the prohibition of an *unbaptized* believer would be not only unnecessary, but perfectly absurd. But although the unbaptized believer is not entitled to the ordinance of the Supper, *in deviation* from the order prescribed by Christ, yet it is his privilege, and his solemn

* Mr. John M. Duncan, of Glasgow, in his 'Travels through Part of the United States and Canada, in 1818 and 1819,' describes 'a ceremony of this kind, which he witnessed in Montreal, Lower Canada. See Duncan's Travels, vol. 2, p. 167.

duty, first to be baptized, and then observe *all things* whatsoever Christ has commanded.

Second objection. *It is the Lord's table, and therefore you have no right to hinder those who wish to approach it.*

We admit that it is the *Lord's table*; and it is this very fact that furnishes the justification of our conduct. Were it *ours*, we might invite whom we pleased, whether unbaptized, or unbelievers; but since the Lord is the founder and the governor of the feast, we, as servants, are bound to observe the regulations he has prescribed. If it can be shown, either by express permission, or by apostolic example, that any are entitled to this ordinance previously to being baptized, we will most cheerfully accede. But so long as it is evident that none were received to communion in the apostolic churches until they were baptized and added to the church, we must consider it irregular and inconsistent with the mind of Christ, to deviate from this course. That our Pedobaptist brethren consider themselves as baptized, does not alter the case, as it respects *our* duty. Unless we deem them so, we cannot conscientiously receive them. True, the communion is the *Lord's table*. So is the church the *Lord's house*. And if we are obliged on this account to receive to communion all who wish to participate with us, whether we think they have the requisite qualifications or not, we must, for the same reason, receive to membership all who wish to unite with us, whether we think they are properly qualified or not. If they are entitled, on this ground, to occasional communion with us, they must be equally entitled to permanent membership. But no church on earth acknowledges this principle in the reception of members.

Third objection. *You acknowledge that Pedobaptists are Christians, and consequently qualified for the worship*

of heaven—how then can you justly debar them from earthly ordinances?

We cheerfully admit that all Christians are entitled to all the privileges of the Christian church, in obedience to the regulations prescribed by the Lord; but not that they are entitled to deviate from these. He has enacted that baptism shall precede visible church fellowship. On this ground we bid our brethren a cordial welcome; and we do not feel authorized to receive them on any other. If they think the rule is an unrighteous one, let them dispute with the Divine Legislator, and not with us. We admit that their Christianity is indubitable; but what then? Will the Christianity of individuals justify churches, as such, in deviating from the order of their Lord's commission? The fallacy of this reasoning consists in confounding things that differ. It takes for granted, that the rule of admission into the church militant and the church triumphant is *one and the same rule*—a position, perpetually assumed, but totally incapable of proof. In the admission of members to the celestial church, Christ acts as a *Sovereign*: in the admission of members to Christian churches on earth, we must act as *servants*—yielding implicit, undeviating obedience to the directions of our Sovereign Lord.

Fourth objection. *All the saints will commune together in heaven, and ought therefore to do so on earth.*

Whatever may be the nature of the heavenly worship, we are sure that it will be regulated according to the will of Christ. There will be but one communion above, because all will be perfectly joined together in one mind, and in one judgment. And while we rejoice in anticipation of the delightful and harmonious intercourse which we hope to enjoy with all the people of God in the future world, we ardently desire, and we advocate a union here on the same

principle—a union in obedience to the requirements of Christ; not in deviation from them. Circumcision was an indispensable prerequisite to admission into the Jewish congregation; and although it was the privilege and duty of every Israelite to join in the celebration of the Passover, yet he was not allowed to do so without being circumcised. That they expected ultimately to unite in the worship of heaven, was never supposed to justify them in approaching that ordinance *otherwise than it was written*. Jesus Christ himself would not, while the ancient economy continued, have communed in the ordinance of the Passover with the holiest man living, unless he had previously complied with the prescribed regulations. Nor is it credible, that were he now on earth, he would commune in the ordinance of the Supper with any person, however pious, who had not been previously baptized; unless we can suppose that he would violate his own laws, and the order which he has once enjoined to be observed to the end of the world.

Fifth objection. *Strict communion displays a spirit inconsistent with Christian catholicism and brotherly love.*

If strict communion were really indicative of a bigoted, illiberal, and uncharitable spirit, the Baptists could not be convicted on this point, *as sinners above all men*; for Pedobaptists, with a very few modern exceptions, practice strict communion as really as ourselves. They do not commune with their converts, though they acknowledge them to be Christians and heirs of salvation, till they have entered the church by baptism. They do not receive to the Lord's table, *irrespective of other qualifications*, all whom they believe to be truly pious. They restrict their communion to such as have received what they believe to be scriptural baptism, as scrupulously as the Baptists themselves. Whatever may be said of the catholicity of their views in regard to baptism, their communion is regulated by

precisely the same principle as ours. If this principle be illiberal and uncharitable, the censure must fall as heavily on themselves, as on us. The objection, however, is founded on the apprehension, that communion at the Lord's table is the appointed *criterion of Christian love*. But such a sentiment is no where taught in the New Testament. Communion at the Lord's table is no more indicative of mutual Christian love, than communion in prayer, or praise, or any other Christian exercise whatever. The ordinance was designed to answer a very different end—*the commemoration of the Saviour's atoning death*. It is true that *love* is the cardinal grace, and ought always to abound among all Christians: but we ought not *so* to love even the best of Christians, as to deviate from our own views of Christian duty, in deference to theirs. This would not be that charity which is the 'fulfilling of the law;' but a charity in *deviation* from the law. 'By this we know that we love the children of God, (said the most affectionate of all the apostles,) when we love God and keep his commandments,' 1 John 5: 2. The evidence, then, that we love the brethren, consists, not in deviating from, but in keeping the commands of God. As that must be a spurious charity, that is exercised at the expense of Christian principle, so we may justly suspect the friendship of an individual who would demand a pledge at such a sacrifice.

Sixth objection. *By a formal separation from true Christians, you divide the true church, and are guilty of schism—a sin against which the apostles most earnestly inveighed.*

The question to be decided, is, Do we separate from our Christian brethren? or, do they separate from us? Schismatics are those who separate from churches formed on THE CHRISTIAN MODEL. Now, are Pedobaptist churches constituted on the principles prescribed by Christ, and ex-

emplified by the apostles? Can it be proved that infant membership and sprinkling are authorized either by the Christian commission, or apostolic example? On the contrary, has it not been conclusively shown, in the preceding pages, that the constitution and discipline of strict Baptist Churches agree with the rule of church fellowship prescribed by Christ, and strictly obeyed and enjoined by his apostles? But if we adhere to the New Testament model, and Pedobaptists have departed from it, are not *they* the separatists, rather than *we*? Suppose the church at Corinth, who were charged with being divided in their views and feelings, had proceeded to an open separation, who would have incurred the guilt of schism? The party who *observed*, or the party who *abandoned* the regulations prescribed by the Christian Legislator? We never reject *any* from church fellowship, who are willing to enter by the divinely appointed mode. If our brethren do not think it essential they should enter in that way, the guilt of schism (if it be schism) must attach to *their* skirts, not *ours*. A scriptural union with all Christians, we would hail with sincere delight. But such a union, while it undoubtedly includes Christian affection towards 'all who love our Lord Jesus Christ in sincerity,' must, of necessity, be a union in *keeping* the commands of Christ—a union in promoting the interests of the Redeemer's kingdom, by personal obedience to his laws, and by a systematic inculcation of them on all who would unite with us in church fellowship. The first relative duty of every Christian, whether he be a member of a church or not, is undoubtedly, (as he possesses the ability and opportunity) to tell the glad tidings of salvation to his fellow men. In this Christian duty, which is not peculiar to a church relation, Baptists and Pedobaptists can consistently unite. Here we are of one mind, one heart, and one soul; our principles are one, our directory is one,

our practice is one, our aim is one. The love of Christ constrains us both ; both are borne away by its impelling influence. Here, then, we occupy common ground : there is a oneness of feeling, of interest, and of object. Here, we are emphatically **ONE**. But there is another duty which is equally imperative with that of publishing the gospel, and which, in the New Testament, immediately follows, and never precedes, the belief of the gospel—*Christian baptism* —a duty which all believers should not only personally obey, but inculcate on those believers who have not obeyed it. But Baptists and Pedobaptists are of two minds respecting this ordinance ; the latter, indeed, (with a few modern exceptions,) agreeing with us, that baptism is the appointed, and the only appointed mode of entrance into visible church fellowship, but opposed to us, both respecting its subjects, and the mode of administration. In church fellowship, then, Baptists and Pedobaptists cannot consistently unite. Here, they cannot be one ; for, whichever is right, one party obeys the command, and the other party does not obey it ; and by consequence, one party inculcates *Christian obedience*, and the other inculcates a *deviation* from Christian law. Here, then, we divide, and here we must divide, each acting agreeably to the dictates of his own conscience. While Pedobaptists persist, for whatever reason, in declining a compliance with what we believe to be Christian baptism, *our union* with them in church fellowship would be an anomaly equally opposed to reason, to their own sentiments, and to Christian principle—a union, which cannot plead the least shadow of scriptural authority. What is Christian church fellowship, but a union of Christians in keeping the ordinances as they were delivered ? Christian union commends itself to the heart of every true child of God : but let us be disunited to the end of time, rather than form an *unscriptural* alliance. If our Pedo-

baptist brethren cannot see it their duty to be baptized—rather than compromise the principle, which they, for the most part, equally with the Strict Baptists, profess to derive from the New Testament—that baptism is essential to church fellowship—let us form our churches, each on the plan which he believes to be the mind of Christ ; and unite with each other in every Christian feeling, and in every Christian pursuit, to which baptism has not a special relation. This, assuredly, will be a much happier exemplification of ‘Christian communion,’ and of the union which our Lord prayed might subsist among all his disciples, than a connection, which, on the part of Baptists at least, involves the occasional sacrifice of a Christian ordinance.

[Finally. You do unite with Pedobaptists in various Christian exercises ; in prayer, and praise, and preaching the gospel ; and in a variety of benevolent institutions.]

Undoubtedly we do ; but what then ? None of these exercises are peculiar to church fellowship. They are incumbent upon us as in our individual capacity, whether we are connected with a Christian church or not. It is a mistake, to suppose that we consider the absence of baptism as a disqualification for the *Lord's Supper only*. Baptism being the divinely appointed mode of entrance into the visible church, we consider the absence of it (as far as *our concurrence* is concerned) as a disqualification for all the offices and exercises *peculiar to churches*. We decline a union with Pedobaptists in the celebration of the Lord's supper, because it is a *church ordinance* : and to unite with those as church-members, who, in our opinion, have not entered the church by the door of Christ's appointing, would be, we conceive, a most unworthy reflection on his wisdom, and disregard of his just authority. Since he has appointed baptism as the mode in which all believers shall be admit-

ted to visible church fellowship, who are we, that we should presume to receive them *without baptism*, to any of the exercises peculiar to Christian churches, as such? We should not elect a Pedobaptist to the office of either *pastor* or *deacon*; for they are church offices; and, on the same principle, we decline a joint-participation of the Lord's Supper. But prayer, and praise, and preaching the gospel, and Christian benevolence, are *not* acts peculiar to churches. They were duties before the formation of a single Christian church, and would have been duties to the end of time, had no such institution existed. A union with Pedobaptists, therefore, in these exercises, is *not* a deviation from our principle. In such a co-operation, we should unite with them, *not as church-members*, in the celebration of an ordinance peculiar to churches; but as Christians, in the pursuit of objects in which *all* good men should engage, whether united to a church or not. We unite with Pedobaptists in prayer, and praise, and Christian benevolence, because they are *universal* duties. We unite with them in preaching the gospel, because it is the duty of *all* who 'know the joyful sound,' to publish it. We love the brethren, because we are commanded to love them, and because there is that in Christianity with which the heart of *every* Christian beats in unison. And, inasmuch as we are commanded to love them 'for the truth's sake that dwelleth in them,' we entertain the highest regard for those who appear to live most under the influence of Divine truth in general, irrespective of their sentiments on any one point of truth whatever. But when we are required to unite with Pedobaptists in an ordinance peculiar to Christian churches, our thoughts naturally revert to the Christian commission—the peremptory and perpetual *law of the Christian church*, no less in its order than in its requirements: and while we

should rejoice to receive our brethren in the way which Christ has appointed, we do not feel at liberty to receive them in any other way.

CONCLUDING REFLECTIONS.

1. THE simplicity of the Christian rites, and their adaptation to the ends they are designed to promote, afford an admirable display of the wisdom and goodness of the Divine Lawgiver. Under the ancient dispensation, the people were taught more by types and shadows, than by a living ministry. Almost every truth had its appointed and appropriate symbol; consequently their ritual services were exceedingly numerous and cumbersome. Under the New economy, the symbolical ordinances are but two in number, and those perfectly simple in their nature, and of easy observance; suited to every class in society, and adapted to set forth in a striking and impressive manner, the most important and essential truths of Christianity.

Baptism, as a symbol of death and resurrection, represents the subject as ceasing from the service of sin, and commencing a new life of devotion to God: and while it thus points to what the believer has actually experienced, it conveys an admonitory lesson, wherever Christianity comes, proclaiming to all, the absolute necessity of being 'born again.' In the Lord's Supper, the bread and wine which we jointly participate, symbolize the body and blood of Christ, and set forth his sufferings and death as the ground of our acceptance with God, and the means of eternal life. These ordinances, then, while they tend to promote the individual and mutual edification of Christians, serve, at the same time, a higher and more important end. Both together constitute the appointed method of confessing Christ,

and hold forth perpetually to view, as fundamental principles in Christianity, the absolute necessity of the new birth, in order to a meetness for the kingdom of heaven ; and the death of Christ, as the only ground of hope to a guilty world. And often have these symbols been made to speak with solemn emphasis to the conscience, and set home with irresistible conviction, these all-important truths, when the voice of the living preacher had failed to produce any lasting impression. Baptism and the Lord's Supper, therefore, are important duties, not only as Divine institutions, but as being the appointed method of honoring the Saviour, and an essential means of promoting his cause. Every Christian is required to confess Christ publicly ; to yield his body as a living sacrifice ; and to cause his light to shine before the world, that others may be led, by his example of piety, to glorify God ; and these ordinances constitute the most prominent, and most important duties of visible Christianity. Consequently, no Christian can voluntarily neglect them, and be guiltless.

2. We see, in the history of these rites, the dangerous tendency of error, when once introduced into the ordinances of religion, however trivial it may be at first. Probably the ancients, when they introduced the custom of *pouring* water upon the naked body of the subject, from head to foot, in cases of sickness, and immediate danger of death, had no idea of carrying the matter any further ; but after pouring was once introduced, they proceeded, by an easy transition, to *sprinkling* ; and then, from sprinkling in *cases of necessity*, to sprinkling in *all cases*. Thus a Christian ordinance, when once suffered to undergo a modification, dwindles by degrees into a ceremony bearing not even the remotest resemblance to the original institution ; and what was at first intended to be confined to particular cases, obtains, a length, an unrestricted currency. Nor is this all. The

practice once established, its abettors, by whatever means they were led into it, naturally feel themselves in some sense pledged for its support; and, in the absence of sound argument, are frequently induced to vindicate it on such principles as, in other cases, they would blush to avow—principles, which, if generally acknowledged and acted upon, would tend directly to subvert the whole fabric of visible Christianity. We should tremble at the thought of the least deviation from a Divine rule. If we once desert the written word, and yield ourselves up to the guidance of mere human reason, or the impulses of fancy, it is impossible to tell whither they will lead us. The *prescribed* path of duty is the only path of safety.

3. As the present diversity of practice in respect to these rites, originated, not in any ambiguousness or obscurity of the Christian commission, but in lax views of the importance of undeviating obedience to its requirements; so, we can look for uniformity of practice to be restored, only by promoting enlightened and correct views of the imperativeness of every Divine command. With respect to the literal import of the commission, and the uniform practice of the apostles, the great body of the learned of all denominations have always been agreed. Pedobaptists themselves, for aught that appears, had formerly no more thought of questioning the meaning of *baptizo*, than they had of disputing the signification of *ἀνθρώπος*, or *sluī*, or the simplest and commonest word in the language. The most usual and popular argument for sprinkling has always been founded on the supposition that we have a right to modify and alter Divine institutions, so as to accommodate them to our personal convenience, and to circumstances of time and place. On the very same principle, the Roman Catholics justify themselves, not only in relation to sprinkling, but in regard to the mutilation of the ordinance of the Supper, the adora-

tion of the host, the sacrifice of the mass, and numberless other ceremonies equally foreign to the word of God. It is indeed the foundation of the whole anti-christian system. On this broad principle we might abrogate every Divine appointment, and remodel the entire fabric of Christianity. That the Romish church should adopt a rule of this sort, is not surprising : but it is surprising that Christians can even contemplate such a principle, with any other feelings than those of detestation and horror. It would be uncharitable to suppose that our Pedobaptist brethren, as a body, would consent to carry this principle beyond the ordinance of baptism ; yet some of their churches have recently extended its application to the Lord's Supper, and banished the element of wine altogether. And surely, if the principle is a righteous one, it must be capable of universal application. If it is right to alter or dispense with the ordinance of baptism, it is right to alter or dispense with the ordinance of the Supper ; and so of every other Divine institution. But this measure has already begun to awaken reflection among their churches ; and there is reason to believe that it will lead to the conviction that the principle itself is radically wrong, and most pernicious in its results, and that the time is not very distant, when it will be thoroughly abandoned by all evangelical denominations. Indeed it would be difficult to reprobate it in stronger terms than has been done by a late writer (an eminent Pedobaptist) in *The Literary and Theological Review* ; and though his remarks respect particularly its application to the Lord's Supper, they will bear, with equal force, upon baptism. 'Who sees not,' says he, 'that in regard to positive Divine institutions, our duty is equally plain and imperious : the duty of unqualified, implicit submission ? Here all *a priori* reasonings are out of place ; all objections are palpably fallacious ; and every plan, and every thought of change, or

modification, ought to be resisted with horror. The positive institutions of heaven are emphatically trials, both of our faith, and our obedience. They bring home the question, whether we will submit our understanding to the Divine guidance, as well as our will to the Divine pleasure. To oppose them, is to dispute Infinite authority. To attempt their improvement, is to prefer our ignorance to the wisdom of heaven. To dispense with them, or with any part of them, is to repeal the laws of the Sovereign of the universe.' (Review of Chapin's Essay on Sacramental use of Wine. By Rev. Daniel Dana, D.D., p. 656.) If Pedobaptist churches, on the one hand, are constituted, and act, upon the principle that we have a right to modify and alter positive Divine institutions; and Baptist churches, on the other hand, are constituted, and act, upon the principle that we are bound to keep the ordinances as the apostles delivered them to us, it cannot be expected that under these circumstances, the two denominations should coalesce. But, let the sentiments contained in the extract above, —'that in regard to positive Divine institutions, our duty is equally plain and imperious; the duty of unqualified, implicit submission: that here, all *a priori* reasonings are out of place, and all objections palpably fallacious: that every plan, and every thought of change, or modification, ought to be resisted with horror,'—let these sentiments be universally acknowledged and acted upon by Pedobaptists, and from that time we are no longer twain, but cordially and emphatically ONE; UNITED IN THE TRUTH, the only bond of Christian union, in earth or heaven,



A P P E N D I X.

ETYMOLOGY OF BAPTIZΩ.

It can scarcely be necessary to remark, that *βαπτίζω*, *baptizo*, is a derivative of *βάπτω*, *bapto*, formed through the verbal *βαπτός*, *baptos*. The etymological root, or radical syllable of these verbs, Prof. Stuart remarks, is *βαπ*, *bap*, whose leading and original meaning, he says, seems to have been *dipping*, *plunging*, etc. As to the original derivation of *βάπτω*, however, various themes have been proposed. Some suppose it to be a compound of *βάω*, *bao*, *to go*, or *enter into*, and *πιπτω*, *pipto*, *to fall*, or *descend*, as whatever is immersed goes into the water by descending. Others take it to be an uncompounded verb, formed simply from *βάω*. Others, again, choose to derive it from *βάθος*, *bathos*, *depth*, or *βαθὺς*, *bathus*, *deep*. If it be understood of the immediate theme of the verb, or the mode of formation, this last derivation seems quite probable, as it is supported by the general analogy of languages. Thus the Germans form the verb *taufen*, *to dip*, from the noun *tiefe*, *depth*. The English preserves the same analogy. Thus *to dip* any thing, is *to deep* it. In like manner, the Latin *mergo*, *to immerse*, *to dip*, according to Ainsworth, is formed from *mare*, *the sea*, *the deep*. It should not be supposed, however, that the primitive root is originally and peculiarly Greek. Gesenius, in his Manual Hebrew and Chaldee Lexicon, under the word טבָע, after assigning the signification *to immerse*, *to impress*, etc. says, ‘Vicinum est Heb. עַבְעֵד, intinxit, immersit; Arab. عَبَعَ, Ethiop. ባይታ. * id. item ባይል. Syllaba enim primaria est בָּעֵ, quae etiam in linguis germanicis profunditatis et immigrandi potestatem habet. Cf. Goth. *diup*, nostr. *deep*, *tief*; item *doufan*, *taufen*, *stippen*; Ital. *tuffare*. Græci

* For טבָע. Letters of the same organ are frequently commuted; as Ethiop. נְקָבָ, for Heb. נְקָבָה; Gr. Αμυναδὰμ for Αμιναδὰβ.

habent δέπτω, et emollita labiali, δέω, præterea literis transpositis βάθει, βάθει. ‘The Heb. *tzava*, to dip into, to immerse; Arab. *tzabag*, and Ethiop. *tama*, with the same meaning, and also *teval*, are kindred, [i. e. to *tava*.] For their radical syllable is *tav*, which, in the cognate languages expresses depth and dipping. Compare Goth. *diup*, Ger. *deep*, *tiep*; also *doufan*, *taufen*, *stippen*; and Italian *tuffare*. The Greeks have *dupto*, and by softening the labial, *deuo*; also, by transposition of the letters, *bathos*, *buthos*.’ Then, according to this eminent lexicographer and philologist, תָּבַע, *taval*; תָּבָעָה, *tava*, and עֲבָעָה, *tzava* in Hebrew; تَبَعَ, *tzabag*, in Arabic; ተማዎች, *tama* in Ethiopic; δέπτω in Greek; *doufan* [*daupyan*] in Gothic; *taufen* in German; and *tuffare* in Italian, are identical; that is, they are the same word, with merely such changes of orthography as words commonly undergo in passing from one language to another; and retain in all these languages the original and primary signification of dipping. To the above mentioned may be added the Chaldee תָּבַע, *teval*; Ethiopic ተማዎች, *tamak*; Danish *døbe*, and *dypper*; Swedish *dopa*; Dutch *doopen*; Saxon *dippian*; and English *dive* and *dip*. That βάπτω belongs also to the list, as a dialectical variety of δέπτω, and that these two forms are respectively related to βάθος and βάθος, I think, cannot admit of a doubt.* If βάπτω and δέπτω are kindred forms, then both must be identical with the English *dip*; and the derivative forms βαπτίζω, *baptize*, and δέπτιζω, *diptize*, must in like manner be entirely equivalent. Much as the meaning of this verb has been disputed, it is evidently not only equivalent in signification to the English *dip*, but is radically and substantially the same word. But I advert to this fact, rather as a matter of curiosity, than as furnishing conclusive proof of the meaning of the word: for identity of form, it must be admitted, does not necessarily establish an identity of signification. Still, as the word has been adopted in so many languages, with the same leading signification in all, (and in nearly every one of these languages it is the very word used to denote the ordinance of baptism,) it would indeed be surprising if it were found to have a radically different meaning in the Greek. The meaning of any word in any language, however, depends ultimately on the usage of that language. The standard, therefore, by which the scriptural meaning of βαπτίζω is to be legitimately settled, and the ground on which the question of

* See Note at the end of this article.

baptism mainly rests, is the usage of the Greek language with respect to this word, at the time the law of baptism was given.

Some have supposed that *βαπτίζω* is distinguished from its primitive *βάπτω*, by the additional signification of *causing*, or *making*; assuming that the terminational syllable *ζω*, when added to the participle of a primitive verb, or, indeed, to any word expressing an attribute or quality, is equivalent to the English *fy*, from the Latin *ficio*, *to cause*, *to make*; as, *ἅγιος*, *holy*; *ἅγιάζω*, *to sanctify*, or *make holy*; *σοφός*, *wise*; *σοφίζω*, *to make wise*. So *βαίνω*, *to sprinkle*; *βαυτός*, *sprinkled*; *βαρίζω*, *to make sprinkled*; *βάπτω*, *to dip*, *βαπτός*, *dipped*; *βαπτίζω*, *to make dipped*. That the Greeks had a method of forming verbs of this character, by compounding them with *ποιεω*, *to make*, *to render*, which corresponds strictly to the English termination *fy*, and the Latin *facio*, cannot be denied. *Καθαροποιεω*, *to purify*, or *render pure*, and *σοφοποιεω*, *to render wise*, are examples of this nature. But that the terminational syllable *ζω*, has really a causative signification, may justly be doubted. If some verbs of this termination seem to have a causative meaning, these examples are so few in comparison with the whole number of verbs in *ζω*, that we cannot, with propriety, assume that such a meaning is characteristic of this ending. At any rate, with respect to *βάπτω* and *βαπτίζω*, there is evidently no practical difference between the simple and derived forms, resulting from the laws of formation. The secondary meaning of *dyeing*, which belongs to *βάπτω*, but which, so far as appears, has never been appropriated to *βαπτίζω*, is the result of special usage. We have verbs in our own language, formed [through the Latin] in the same manner as *βαπτίζω*, from the verbals of simpler forms. E. g. ‘consolate’ is derived from ‘console,’ through the participle *consolatus*. In like manner, ‘immerse,’ is formed from ‘immerge,’ through the participle *immersus*. Now, as in English usage, the simple and derived forms *immerge* and *immerse* are entirely synonymous, so in Greek usage, the meaning of *βάπτω* and *βαπτίζω* does not appear to be affected in the least by any peculiarities of formation.

It has sometimes been asserted that *βαπτίζω*, being a derivative, is necessarily a *diminutive* of *βάπτω*, i. e. that it has a diminished signification. Nothing, however, can be more unfounded, than to assume that the lengthening of the form diminishes the meaning of a verb. There cannot be found any thing in the whole compass of the language, to justify such a remark. It is, indeed, too frivolous and absurd to deserve a serious notice. Diminutive verbs in Greek are of extremely rare occurrence; and the very few that

do occur, become such by special usage, and not as a necessary result of derivation. It might be affirmed with just as much truth, that 'proselyte' means *to make one a proselyte*; and 'proselytize,' *to make one partially a convert*, as that while $\beta\alpha\pi\tau\omega$ means *to dip*, $\beta\alpha\pi\tau\zeta\omega$ must, as a necessary result of derivation, signify *to sprinkle*.

Equally destitute of foundation is the remark that $\beta\alpha\pi\tau\zeta\omega$ is a *frequentative*. On what principle Donnegan, Passow, and others, assign to this word a frequentative meaning, is difficult to divine. If verbs in $\zeta\omega$ were *usually* frequentatives, such a circumstance might seem to favor the hypothesis: but this is far from being the case. There are more than nineteen thousand verbs in the language. About three thousand four hundred of these end in $\zeta\omega$, more than seven hundred of which are the prolonged form of a simple verb, or, at least, have a correspondent verb of a simpler or shorter form;* yet probably a dozen frequentatives cannot be found among the whole. If this verb has a frequentative sense, it must, as Prof. Stuart justly observes, be derived from special usage, rather than from the laws of formation. But no example of such a sense has ever been produced. Prof. Stuart supposes, however, 'that a feeling existed among some of the Latin fathers, when they rendered $\beta\alpha\pi\tau\zeta\omega$ by *mergitō*, (a frequentative of *mergo*,) that $\beta\alpha\pi\tau\zeta\omega$ is, in its appropriate sense, what the grammarians and lexicographers call a frequentative verb, i. e. one which denotes repetition of the action which it indicates.'† As an illustration, he cites Tertullian, *Corona Militis*, c. 3; and Jerome, *Adversus Luciferianos*, c. 4. But instead of these passages proving that the respective authors took $\beta\alpha\pi\tau\zeta\omega$ to be a frequentative, they prove directly the *reverse*. Tertullian says: 'Thence we are thrice immersed, (ter *mergitamur*,) fulfilling somewhat more (*amplius aliquid respondentes*) than the Lord has decreed in the Gospel.' Jerome says: 'Many other things which are observed in the churches by tradition, have usurped to themselves the authority of the written law [of the Scriptures ;] such as in *lavacra ter caput*

* It should be remarked, however, that very few of these are actually *derivatives*, both forms being, in most cases, derived from a common root. E. g. $\delta\epsilon\pi\tau\zeta\omega$ is not a derivative of $\delta\epsilon\pi\tau\omega$, both verbs being formed immediately from the common root $\delta\epsilon\pi\tau\nu\sigma$. In like manner, $\pi\lambda\omega\tau\zeta\omega$ is not a derivate of $\pi\lambda\omega\tau\omega$, both verbs being derived immediately from $\pi\lambda\omega\tau\nu\sigma$.

† P. 294.

mergitare, to immerse the head three times in the bath.' Now, if Tertullian had supposed that *βαριζω* itself expressed repeated immersion, could he consistently have represented trine immersion as exceeding the command? And again, if Jerome had supposed that *βαριζω* expressed repeated immersion, is it likely that he would have distinguished the custom as an *unwritten tradition*, that had usurped to itself the authority of Scripture? They undoubtedly used *mergitu* as a convenient term to describe the custom they were speaking of, but not strictly as a translation of *βαριζω*. To me, nothing could prove more conclusively than these passages do, that these fathers did not ascribe to the Greek verb a frequentative sense. This hypothesis is unquestionably of modern invention, and for aught that appears, is without any foundation either in etymology or usage.

In short, after actual inspection of every verb in ζω, occurring in the best Lexicons in use, and a careful comparison of the derivatives with their primitive forms, I am satisfied that neither derivatives nor any other verbs of this ending, have *any distinctive meaning whatever, resulting from their formation*. That βάπτω, in addition to its radical meaning of *dipping*, has acquired a secondary signification of *dyeing*, which the derivative verb has never assumed, is admitted; and that there is some difference of *application*, even where they agree in meaning, is also cheerfully granted, *βαριζω* being applied, in some cases more seldom than βάπτω, and in others more frequently. In cases relating to the Christian rite, *βαριζω*, indeed, is employed to the entire exclusion of the primitive verb. All this, however, is the result of special usage; and analogous cases might probably be found in every language.

NOTE.—The identity of βάπτω with δέπτω, and consequently with the Eng. *dip*, etc. which I have endeavored to establish in the foregoing article, I perceive is fully confirmed by the 'Glossarium Universale Hebraicum,' edited by Lewis Thomas, Paris, 1697. I give the substance of his remarks under the words צבָע, *tava*, and צבָעַת, *tzava*, in the following abridged translation:—

צְבָע, טְבָע—"Hence βάπτω; for Ain is easily converted into v, b, or p, in Greek. Also βάψμα the sauce in which bread was dipped—from which the Lat. *vapa*, sour wine, in which they dipped their bread. Also δέω, δέπτω, δένω, to go under water. Also αβίω, αβέννυμι, to quench, to extinguish; for many things are extinguished by being immersed. Hence, also, βάθει, βάθεος, βαθεις,

depth; and *βαθός*, a pit, a cave. Sax. *athwean*, to bathe; *bebatoſ*, bathed, *bet*, *betan*, a bath; *bedofan*, dipped; *bedypan*, to dip. Again, Sax. *deop*, *doope*, Eng. *deep* [deep]; Belg. *diep*; Germ. *dieſ*. Also Sax. *dippan*, *deppetan*, Eng. *dep* [dip;] Dan. *diper*; Belg. *doopen*; Teut. *tauffen*; all from *tabahn* [*tava*]; for *dipped* and *deep* are one and the same."

EXAMPLES OF ΒΑΠΤΙΖΩ.

The following list is designed as an appendix to that in the Review. It has been collected with no small pains; and both together comprise a large majority of all the examples of *βαπτίζω* that are extant in the language, those of course excepted which relate to the Christian rite.

Josephus, Bell. I. 27, 1, in relating the account of the sons of Herod, who, though they had for some time eluded the malicious designs of their enemies, at length brought ruin upon themselves by incurring the displeasure of Salome, says: 'This, as the last storm, came upon the young men so long tempest-tossed, and *ἰβάπτισεν*, *immersed*, or *sunk* them.' Josephus here compares the destruction of the young men to the *sinking* of a ship in a storm. The reader may judge whether *BAPTIZO* here means *to immerse*, *wet*, *wash*, or *sprinkle*.

Bell. II. 18, 4. Simon, after killing his family, to prevent their falling into the hands of the enemy, '*ὅλον εἰς τὴν ἁυτοῦ σφαγὴν* *ἰβάπτισε τὸ ξίφος*, *immersed*, or *plunged* the whole sword into his own throat.' This cannot mean either *wet*, *washed*, *poured*, *sprinkled*, or *smeared*, the sword into his throat.

Bell. III. 7, 5. 'I should esteem that pilot to be an arrant coward, who, out of fear of a storm, *ἰβάπτισεν*, *should sink* his vessel of his own accord.'

Bell. III. 7, 15. The people of Jotapata entreated Josephus, on whom they mainly depended, 'not to leave them, lest, by going away, he should [instrumentally] *ἰτιβαπτίσειν*, *sink* the city.'

Bell. III. 8, 5. The people of Joppa, being driven out of the

city by the Romans, betook themselves to the shipping, where they were for some time driven about by the storm, till at last the towering wave *ἰβάπτισεν*, sunk them.

Bell. III. 10, 9. In an engagement between the Jews and Romans on the lake Gennesareth, the former, ‘when they ventured to come near the Romans, *ἰβαπτίζοντο*, were sunk together with their ships.’ Again, just below it is said of those who were perishing in the water, ‘If any τῶν βαπτισθέντων, of the immersed, raised their heads out of the water, they were either killed with darts, or caught by the vessels.’

Bell. IV. 3, 3. ‘Multitudes of robbers from the country flocked into the city [of Jerusalem,] and by consuming the provisions which otherwise would have supplied the soldiery, *ἰβάπτισαν*, sunk the city.’

Ant. IV. 4, 6. ‘When any persons were defiled by a dead body, they put a little of these ashes into spring water, with hyssop, and *βαπτίσαντες*, immersing part of these ashes in it, (*εἰς πηγὴν*), they sprinkled them with it, both on the third day and on the seventh, and after that they were clean.’ See Num. 19: 16—19. Immersing or plunging the ashes into water, is here expressed by *baptizo*, while the sprinkling of the water is designated by *raino*.

Porphyry, De Styge, p. 282, in his fabulous account of the trial of accused persons in the invisible world, by making them pass through the river Styx, says: ‘When the accused person enters it, if he is innocent, he passes safely, having the water up to his knees; but if guilty, he proceeds but a little way before he is immersed, *βαπτίζεται*, up to his head.’

Themistius, Orat. 4, p. 133. ‘The pilot cannot tell but he may save in the voyage some one that had better *βαπτίσαι*, be immersed, or sunk,’ viz. in the sea.

Didymus, on Il. 16. 333, says that the words of Homer ‘emphatically express how much the sword *ἰβαπτίσθη*, was immersed in blood.’ See p. 27.

Libanius, Epist. 25. ‘I am one τῶν βεβαπτισμένων, of those who were immersed by that great wave of calamity.’

Id. In Parent. Juliani, c. 148. p. 369. ‘The sorrow which we have felt on account of Julian, *βαπτίζοντα*, immersing the soul, and clouding the mind, has cast over us such a gloom, that our condition differs but little from that of the dead.’

Plutarch, Conviv. L. 3. Quæst. 8, says of those who are slightly intoxicated, ‘Their mind only is disturbed; the body is capable of performing its functions, *being not yet immersed*, μήτω βεβαθυσμένοις.’

Id. Quæst. Nat. L. 3. Quæst. 8. ‘They say that certain fishermen returned with an oracle requiring them βαρρίζειν, to immerse Bacchus in the sea.’

Strabo, L. 12. 5, speaking of a certain marsh or lake called Tatta, situated between Galatia and Cappadocia, which produces salt without the aid of artificial means, says: ‘The water readily coagulates about every thing τῷ βαρριζθέντι εἰς αὐτὸν, that is immersed into it.’

Polybius, L. 1. 51, describing a naval engagement between the Romans and Carthaginians, in which the latter were defeated, says, that, on account of the weight of the vessels, and unskilfulness of the rowers, οὐβάριζον, they sunk many of them.

Id. Lib. 8. 8, relating the siege of Syracuse, he says: ‘The greater part of their vessels, βαρριζομένα, sinking, they were filled with consternation.’

Id. L. 16. 6, speaking of the naval engagement between Philip and Attalus, which happened near Chios, he says: ‘Attalus seeing one of his quinqueremes (a galley with five rows of oars) βαρριζομένην, sunk by one of the enemy’s vessels,’ etc.

Lucian, in his fabulous story, which he styles, ‘A True Narrative,’ L. 2, mentions, among other wonders of a sea voyage, the discovery of a sea of milk, and an island of cheese, and next a multitude of men running upon the water, who were in all respects like other people, except their feet, which were of cork. ‘We were astonished,’ he says, ‘to see that they were *not immersed*, οὐ βαρριζομένους, but ran over the waves without fear.’

Heliodorus, Æthiop. L. 1. 30, mentions a battle in which he says one party came upon the other by surprise, ‘killing some on the land, and εἰς τὴν λιμνὴν βαπτίζοντων, immersing, or sinking, others with their boats into the lake.’

Id. L. 2. 3, relating the death of Chariclea, he says that Theagenes, overcome by the sudden calamity, threw himself upon the corpse, clasping it in his arms for a long time, unwilling to leave it; and that ‘Cnemon, seeing him συμφορη βεβαπτισμένον, immersed [in grief] by the misfortune, lest he should do violence to himself, took his sword from him unperceived, and left him alone.’

Id. L. 4. 20. 'It is not right that συμβαπτιζόμεθα, we should be immersed in grief, and borne away with tears, as with the violence of a torrent.'

Id. L. 5. 16. 'Seeing the things which have befallen you, ιβάνηται have immersed you.' Compare L. 2. 27, 'βεβυθισμένοι, engulfed by a greater wave of calamity.'

Id. L. 5. p. 248. 'Therefore, when they [the vessel and crew] were already sinking, βαπτίζομένων, and just going to the bottom.'

Dio Cassius, L. 5. 18. 'How could it [the vessel] escape βαρισθεῖν, being sunk by the very multitude of rowers?'

Id. L. 37. 15. 'So great a storm suddenly arose through the whole country, that the vessels in the Tiber, βαριοθῆναι, were sunk.'

Id. L. 38. 27. 'For they that are concerned with the troublesome affairs of state, differ but little, or rather they differ not at all, from those who are driven about in a storm at sea; but are tossed up and down, hither and thither; and if, in this situation, they commit the least mistake, παντελῶς βαπτίζονται, they are completely immersed, or sunk,' i. e. they are entirely ruined.

Id. L. 41. 42. Relating the defeat of Curio by Juba, he says: 'Many of them perished in their flight, some being pushed into the sea by the crowd as they were entering the ships, and some βαρισθεῖντες, being sunk with the ships themselves, on account of their being overladen.'

Id. L. 50. 32. Speaking of the battle near Actium, in which Cesar came off victorious over Anthony, he says: 'Their vessels being shattered, ιβαρτίζονται, they were sunk.'

In the same chapter, a little below, he says: 'And others from above βαριζούντες, sinking them (i. e. the vessels) with stones and machines.'

Aesop, Fable of the Ape and the Dolphin, relates that the dolphin having generously undertaken to carry the ape ashore, who had been unfortunately shipwrecked at sea, became vexed at him for telling him a falsehood, and βαριζών, immersing him, killed him.

Id. [ed. Basil, 1521.] Fable of the Enemies: 'A storm coming on, and the boat being about to sink, the one sitting at the stern asked the pilot, which end of the boat καραβαπτίζεσθαι, would immerse, or sink first.'

Id. Fable of the Shepherd and the Sea: 'The vessel κινδυνεύονται βαριζούνται, being about to sink,' etc.

Alexander Aphroditus, Problem. Lib. 1. 'A power βαθει-

πέντε βάθεια τὸν σώματος, immersed in the interior part of the body.' So the Lexicons, 'potestas immersa per corporis intima.'

Athenaeus, Lib. 5, uses the expression, *βαβαρισθεῖαι τε τῷ οἴνῳ*, 'to have been baptized, or immersed, in wine.'

Libanius, vol. iv. p. 142, as quoted by the scholiast on Evenus, in Jacob's Anthol. xi. 49, uses the expression *δύολεσχαίς βαβάπτισθαι*, to be immersed in reasoning, or argumentation. The meaning of the phrase is unquestionable, because it is explained in the immediate context by *μήκεσιν δικρίποις λάγυον βιβληματι*, 'to be plunged in fathomless depths of reasoning,' or investigation. The figure represents the mind as confused and suffocated, or overpowered, by plunging into subjects too deep and incomprehensible. See the examples from Plutarch De Educat., and Plato Euthyd., pp. 30, 31.

Alcibiades, in Creuzer ad calcem Plotini de Fulcr. p. 465, quoted in Jacob's Anthol. as above: 'You dip (*βάρρεις*) me in the drama, but I will destroy you, *βαρρίζων*, plunging you in the briny waves of the sea.'

Clemens Alexandrinus, Admonit. ad Gentes: 'A man who is immersed in ignorance, *βαβαρισθότος δύοις*, is more insensible than a stone.'

Gregory Nazianzen, De Sanct. Bap. 'Let us not load ourselves with a heavier burden than we can bear, lest *βαρρίσθωμεν*, we be sunk with the ship and crew, and make shipwreck of grace, and so though we have hoped for much, finally lose all.'

Anacreon, Ode, Love in the Heart: 'Finding Cupid among the flowers, I caught him, and *βαρρίσα εἰς οἶνον*, plunged him into wine, and drank him up.'

The Greek scholiast on Aratus, v. 951. 'The crow often *βαρρίσει*, immerses herself from the head to the top of the shoulders in the river.' This writer also, in the immediate connection, expresses the same action by *βάρρω*. 'The crow *βάρραι*, dips herself in quest of a cooler temperature.'

Achilles Tatian, L. 1. p. 11. 'Future events are often revealed to mortals, not that they may shun adversity, for the decrees of fate cannot be reversed; but, that when they happen, they may be able to bear them with more fortitude of mind; for sudden and unexpected events overcome and *καραβαρρίσει*, immerse or sink the mind.'

Chrysostom, in Hom. xix. Eph. v. 'For the body of a concave substance placed upon the water, *διον βαρρίζει*, is entirely immersed, as in the case of a ship.'

In vol. i. p. 2. he speaks of the ‘mind being immersed, καραβαστέσσα, [and consequently suffocated,] by excessive drinking.’

In the same vol. p. 6, ‘When the reason is immersed, καραβαστρόθη, by excessive drinking.’

In vol. vi. p. 784, ‘For as a ship, when it is filled with water, immediately sinks, καραβαρίζεται, and goes to the bottom, so also a man,’ etc.

Basil, Hom. xiv. In Ebrietatum et luxum. ‘How miserable are the intemperate! They are even more to be pitied than those who perish in the sea, whom the waves, successively receiving and ιμβαρισσοντα, immersing them, do not permit to rise: for the souls of these are indeed in like manner (*ὑποβυψάσσαι*) submerged and borne away, βαβαρισμέναι, being immersed in wine.’ Nothing can prove more conclusively than these examples do, that when they spoke of being baptized in wine, they intended to convey the idea of immersion.

In the same Hom. p. 496, ‘Wine καραβαρίζει, immerses the reason and the mind.’ The same expression occurs again on p. 952.

Comment. in Esaiam, vol. i. p. 955. ‘Wretched, inexpressibly wretched, are they who not only in the morning of life immerse themselves in intemperance, οἱ τῇ μεθῇ βαβαρισμένοι, but continue in it till the evening, that is, the end of life.’

Comment. in Esaiam, vol. i. p. 956, ‘The mind ἡ δλεγία βαβαρισμένης, immersed in irrationality, is devoid of reason.’

On p. 256, as quoted by Stephens, he speaks of ‘suffering with those ροῆς βαριζομένοις, who were immersed in the sea.’

Theophylact, on Heb. 9 : 10, ‘But they had diverse immersions (baptisms:) for if any one had touched the dead, or the leprous, or if any one were profluvious, ιμβαριζόντος he immersed himself, and thus was supposed to be cleansed.’ If we turn to the Mosaic ritual we shall see that the Jews were required, in the cases here specified, to bathe their whole body in water. This they performed by immersion, and these immersions are, by this Greek commentator, as well as by the Apostle, called baptisms.

Trypho, the Jew, in Justin Martyr, p. 264, enumerating the religious duties which he deemed necessary to be performed, mentions the observance of the Sabbath, and of circumcision, of the new moons, and of immersion, τὸ βαριζεῖσθαι, in case one has touched any of the things prohibited by Moses.

Synesius, Ep. 57, p. 194. ‘To do any thing with great difficulty and labor, wastes time, and ιμβαριζεῖσθαι, immerses the mind in anxiety and turmoil.’

De Insomniis, p. 140, ‘For like draws to like, and if the two should become united, the mind *ἐμβαπτισθεῖη*, would be immersed in sensuality.’

Polyænus, Strat. L. 4. 6. ‘As Philip and Menegetes the boxer were wrestling in the palestra, the soldiers standing around, clamorously demanded (of Philip) their pay. Philip not having it, advanced towards them, and smiling, thus addressed them: Fellow soldiers, your demand is just; and indeed I have now anointed myself against this barbarian, in order that I may reward you the more abundantly. Having said this, and clapping his hands, he ran through the midst and plunged into a pool, the soldiers smiling consent. Here Philip *διαβαπτίζουσος* dipping with the boxer, and sprinkling (*φαινομένος*) water in his face, did not yield until the soldiers being weary retired.’ The compound *διαβαπτίζομαι* signifies ‘to dip in a strife or contention,’ the preposition denoting, according to Donnegan, ‘reciprocation,’ ‘exchange,’ ‘rivalry.’ This was a sort of gymnastic exercise or sport among the Greeks, in which the parties contended by dipping water with some vessel, and throwing it in each other’s face. He who held out the longest, was considered the victor, and came off with honor. Let the reader note here, that the *sprinkling* of the water in the face, is expressed by an appropriate verb, (raino,) and carefully distinguished from the *baptizing* or dipping of the vessel, or the water. Nothing can be more decisive than this. Compare the examples (cited on page 26) from Plutarch, *Alexand.* 67, *βαρρίζοντες*, ‘dipping (wine) with cups;’ and Schol. on Eurip. Hippol. 123, ‘As when one *βαρρίζειν*, dips a bucket into a fountain to fill it.’

Demosthenes, 782, 25. Oration against Aristogiton. ‘For after abusing and wantonly injuring you all in the public assemblies, he goes down and takes revenge on every one of you, in those things of which he has there defrauded you, falsely accusing, demanding, extorting money not of the orators, indeed,—for in this case they know how *ανδιαβαπτίζεσθαι*, to dip with him—but, of the inexperienced populace.’ This is a metaphorical allusion to the practice just now mentioned, of contending by dipping water, and throwing it in each other’s face. It is the ‘dipping’ that is here denoted by *διαβαπτίζομαι*. The ‘throwing,’ or ‘sprinkling,’ of the water in the face, is expressed, as is seen from the preceding example, by *φαινω*. This expression, stripped of its metaphor, implies that Aristogiton refrained from attacking the orators, because they knew how to contend with him. Agreeably to this, the Latin translation

renders it, ‘ *hi enim cum eo conflictari possunt.*’ Reiske on the passage, says : ‘ This word, (*sundiabaptizomai*,) which is derived from the baths, denotes the taking of revenge on a malicious slanderer, or a vile wrangler, by returning similar foul treatment. The rude and familiar custom of the baths, which consists in vieing by discharging upon each other vessels filled with cold, and even warm water, for the sake of being provoked in return, is well known. The abusiveness of railing and slander with which any one is aspersed, is compared with a vessel of water, which one throws in the face, or upon the head of the other. For they who suffer either, become the subjects of ridicule, mortification, and grief.’ See Dobson’s Demosthenes and Aeschines, vol. 5. pp. 179, 180. London, 1828.

Hammond, on Mark 7 : 4, refers to the common account of the drowning of Eupolis by order of Alcibiades, which says, that being thrown overboard, *ἀβατίστηκεν*, he was immersed or sunk, viz. in the deep.

Eubulus, in Nausicas, quoted by Athenaeus, L. 7. 307. ‘ Who *βαριζέται* is immersed now the fourth day, leading the life of a miserable mullet.’ The stomach of this fish is said to be found always empty. Hence among the ancients the term was often used metaphorically to denote a faster, or one who went much without eating.

Origen, Comment. on St. John, p. 364, ed. Rome, 1737. ‘ Who of those that are wholly immersed, *καραβαριζομένων*, with sin, would not be persuaded by these things, to believe the preaching of Jesus?’

Aquila, in Job 9 : 31. ‘ Thou *βαρισσεῖς*, shalt plunge me in the mire, and mine own clothes shall abhor me.’

Symmachus, in Ps. 69 : 2 (68 : 2.) ‘ I sink or am immersed, *ἀβαθηθήνων*, in deep mire : I am come into the depths of the sea, and the flood has overwhelmed me.’

An uncertain author, in Ps. 9 : 15, quoted in Schleusn. Lex. in Vet. Test. Gr. sub. vc. ‘ The heathen *ἀβαθηθησάντες*, are sunk down or immersed in the pit that they made.’

This list would not have been extended to this length, but for the sake of furnishing the reader with all the evidence he can possibly have of the meaning of this disputed word. I have not appealed to the authority of the Lexicons, because these only detail the opinions of men—opinions formed, it may be, under the influence of prejudice or party feeling. But the usage of the language furnishes an impartial arbitrament from which there lies no appeal. If *baptizo* is used in the Greek language to signify

immersion, then it of course means to immerse; if it is *used* to signify sprinkling, then it means to sprinkle; or, if it is *used* to express washing, then it doubtless means to wash. But let it be remembered that if it signifies one of these actions, it cannot signify the other. If it means to immerse, it cannot mean to sprinkle; if it means to wash or cleanse, then it can neither mean immerse, nor *sprinkle*. A word which signifies mode, can only signify one mode. This is self-evident: nor can the reader be at a loss, by this time, to determine which of the above meanings is sanctioned by usage. It must also be clear to demonstration, that the remark we frequently hear made, that *baptizo* is strictly a *religious* word, that is, confined to a religious application, is totally groundless. That *baptize* is in English usage commonly restricted to a religious application, is admitted; but, that *baptizo* in Greek is exclusively a religious term, is contradicted, as the reader has already seen, by the constant usage of the language, from its earliest literature, down through a period of two thousand years. The Greeks having several words nearly synonymous with this, of course used *baptizo* less frequently than they otherwise would have done; but it occurs with sufficient frequency in the imperfect remains of their works that have come down to us, to show beyond a doubt, that it was in common use, and equally adapted with *batpo*, to express any kind of dipping, whether religious or common. I have shown that the word is used to express the dipping of wine from casks, the dipping of a bucket to fill it, the immersion or sinking of a ship in the sea, the immersion or burial of weapons in the earth, the immersion of a poniard in one's throat, the immersion of a person in the mire, and in short, immersion in every variety of connection. Now, who will affirm, in the face of these examples, that *baptizo* is restricted to a sacred use, and merely denotes a purification, or consecration, without designating any particular mode? The Christian writers indeed never restricted the application of this word. While they employed this term alone to designate the Christian ordinance, they used it at the same time in its common application, with just as much freedom, and quite as frequently, as the profane writers themselves.

In fine, there is no word whose meaning is capable of being more definitely and satisfactorily settled, on principles of philology and common sense, than is that of *baptizo*; and no fact is more clearly established than that this word has always and every where signified immersion, and has never been used in any other sense. We do not,

however, lay any special stress on *modern usage*. If it could be shown that the meaning of the word has, in the lapse of time, undergone some modification, this would not affect the point in dispute. The question, ‘What is Christian Baptism?’ turns solely on the acknowledged meaning of *baptizo* at the time the New Testament was written. But Pedobaptists, though deeply interested to find such examples, have never yet produced an example from *any author of any age*, where the word either does not necessarily signify, to immerse, or is not clearly susceptible of this meaning: and from the unsuccessful results of their researches for more than a century past, it is neither arrogant nor presumptuous to assert, that such an example never can be produced.

VERSIONS.

THOUGH the authority of versions, either ancient or modern, cannot be admitted as decisive in regard to the meaning of *baptizo*, yet such of them as were made in those parts where, and in an age when, the meaning of the word was perfectly understood, and could not have been mistaken; while the practice of all Christians in respect to baptism was uniform, and while of course there existed no sectarian motives either to conceal or pervert its meaning; such of the versions as were made under these circumstances, especially if they harmonize, in their results, with other acknowledged principles of interpretation, must be supposed to furnish strong corroborative proof of the true import of the word.

ANCIENT AND MODERN ORIENTAL VERSIONS.

SYRIAC. The old Syriac, or Peshito, is acknowledged to be the most ancient, as well as one of the most accurate versions of the New Testament extant. It was made at least as early as the beginning of the second century, in the very country where the apostles lived and wrote, and where both the Syriac and the Greek

were constantly used, and perfectly understood. Of course it was executed by those who understood and spoke both languages precisely as the sacred writers themselves understood and spoke them. Michaelis, whose competency to judge of its merits will not be disputed, pronounces it to be the very best translation of the Greek Testament which he ever read, for the general ease, elegance, and fidelity with which it is executed. All the Christian sects in Syria and the East, make use of this version exclusively; and within a few years past it has been reprinted and extensively circulated among them, at the expense of the British and Foreign Bible Society. This version renders *baptizo* and its derivates uniformly

by אָמַד, *amad*, and its corresponding derivates. All the authorities agree in assigning to this word the primary and leading signification of *immersion*. Professor Stuart, so far as I know, is the first who ever suggested a doubt of this meaning. ‘The

Syriac,’ he observes, ‘has a word, תְּזֵבָה, *tzeva*, like the Chaldee תְּזֵבָעַ *tzeva*, and the corresponding Hebrew תְּזֵבָעַ, *tava*, which means *to plunge, dip, immerse*, etc. Why should it employ the word *amad*, then, in order to render *baptizo*? In the Old Testament it is employed in the like sense, only in Numbers 31: 23. There is no analogy of kindred languages to support the sense in question of the Syriac *amad*. The Hebrew, Chaldee, and Arabic, all agree in assigning to the same word the sense of the Latin *stare, perstare, fulcire, robore*. It is hardly credible, that the Syriac word could vary so much from all these languages as properly to mean *immerse, dip*, etc. We come almost necessarily to the conclusion; then, inasmuch as the Syriac has an appropriate word which signifies *to dip, plunge, immerse, (tzeva.)* and yet it is never employed in the Peshito, that the translator did not deem it important to designate any particular mode of baptism, but only to designate the rite by a term which evidently appears to mean, *confirm, establish, etc.* Baptism, then, in the language of the Peshito, is the rite of confirmation simply, while the manner of this is apparently left without being at all expressed.’

1. I would observe, in reply to this, that it is contrary to the canons of criticism, to make the meaning of the Syriac word entirely dependent on the usage of the kindred languages, even though these several words were proved to be identical. Michaelis, however, in his Syriac Lexicon, under the word *amad*, remarks

that in his opinion, it is evidently derived not from the Hebrew *amad*, *to stand*, but from the Arabic *ghamat*, *to submerge*. The signification *to stand*, he says he does not find at all in the Syriac, unless it be contained in the derivate, *amud*, *a pillar*; which usually occurs in the phrase, ‘a pillar of cloud,’ or ‘a pillar of fire.’* 2. Though the Syrians had a score of words signifying immersion, it would not follow that *amad* has not a similar meaning. The Greeks have several words to express this act, as *bapto*, *baptizo*, *dupto*, etc., of which *baptizo* alone is used to designate the rite of baptism; and yet Prof. Stuart admits that *baptizo* signifies immersion. But *amad*, though the Peshito happens to employ it exclusively, is not the only word used in the Syriac to translate *baptizo*. The very word (*tzeva*) which Prof. Stuart mentions as properly signifying immersion, is often used to designate the ordinance of baptism. Prof. Stuart, with Michaelis in his hands, cannot be ignorant of this. See Mich. Lex. Syr. under the word, and authorities there referred to. 3. The assertion that *amad* evidently appears to mean, *confirm*, *establish*, etc., is entirely gratuitous. Where is the evidence of this meaning? Is it in usage? Not in the usage of the New Testament, surely. It is not credible that Prof. Stuart, upon mature reflection, would be willing to read Luke 11: 38, ‘And when the Pharisee saw it, he marvelled that he [Jesus] had not first *confirmed himself* (*amad*) before dinner.’ Mark 7: 4, ‘And when they come from the market, except they *confirm themselves* (*amadin*), they eat not. And many other things there be, which they have received to hold; as the *confirmation* (*maamuditha*) of cups, and pots, and brazen vessels and tables.’ Heb. 6: 1, 2, ‘Therefore leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of *confirmations* (*maamudi-*

* In hac baptizandi significatione conferunt hand pauci cum Hebraico עַמְּדָה stetit, ita ut, *stare*, sit *stare in flumine*, *illoque mergi*. Mihi verisimilius, diversum plane ab עַמְּדָה, literarumque aliqua permutatione ortum ex עַמְּדָה submergere. *Standi* significationem, reliquis linguis orientalibus communem apud Syriae non reperio, nisi in derivato, quod sequitur, עַמְּדָה *amud*, quod ex uno loco Castello citatur, fere ubique repertus est, ubi in Hebr. עַמְּדָה *nubis*, et עַמְּדָה *columna ignis*, legitur.

tha.) Chap. 9: 10. ‘Which stood only in meats and drinks, and diverse confirmations (*maamuditha*).’ Such an interpretation, if it does not make nonsense of these passages, is an entire perversion of their meaning. The Greek, Roman, and Episcopal churches have a ceremony of confirmation, in which the baptismal vows of the candidate, originally made through the intervention of sponsors, are confirmed, or ratified; but to call baptism itself a confirmation, is at least a novel use of the term; and what idea is to be attached to the word in this connection, I am at a loss to conceive. The idea of ‘confirmation’ or ‘establishment’ is introduced in the New Testament some scores of times, but never in a single instance is it expressed by *amad*. The word does not occur in this sense in the Old Testament, nor indeed in any author whatever. Is any evidence of this meaning to be derived from the Lexicons? Not one of them acknowledges it. Castell defines the word, *ablutus est, baptizatus est, immersit; to bathe, baptize, immerse*. See Castel. Lex. Heptaglot. sub. vc. London, 1669. Michaelis defines it, *ablutus est, baptizatus est, immersit; to bathe baptize, immerse*; and adds, as has already been observed, that it comes from the Arabic *ghamat*, *to submerge*. See Mich. Lex. Syr. sub vc. Gottingen, 1788. Schaaef defines it, *ablutus se, ablutus, intinctus, immersus in aquam, baptizatus est; to bathe one's self, to bathe, dip, immerse into water, baptize*. See Schaaef Lex. Syr. sub. vc. Lyons, 1708. Guido Fabricius defines it, *baptizavit, intinxit, lavit; to baptize, dip, bathe*. See Lex. Syro. Chal. accompanying the Antwerp Polyglott, sub vc. Antwerp, 1592. Schindler assigns *baptizatus, in aquam immersus, tinctus, lotus fuit; to baptize, immerse into water, dip, bathe*. See Schind. Lex. Pantaglot. sub. vc. Hanover, 1612. Buxtorf gives *baptizari, intingi, ablui, abluere se; to baptize, dip, bathe, bathe one's self*. See Buxtorf. Lex. Chal. et Syr. Basle, 1622. Beza, after remarking that *baptizo* properly means *to immerse*, and never *to wash*, except as a consequence of immersion, says: ‘*Nec alia est significatio verbi עבָרַת quo utuntur Syri pro baptizari; nor does the signification of “amad,” which the Syrians use for “baptize,” differ at all from this.*’ See Bezas Annot in Marc. 7: 4.

Against this array of authorities, I apprehend it will require something more than mere conjecture, to set aside the established and acknowledged meaning of this word. Indeed I confess I have not the perspicacity to discover how Prof. Stuart can consistently admit that the word is used to signify immersion, in Num.

31 : 23, and at the same time undertake to prove that it has not this meaning at all. If it signifies immersion in one instance, it may in a hundred. If it has this meaning in the Old Testament, it may have the same meaning in the New.

ETHIOPIC, or ABYSSINIAN. It is generally agreed that the ancient Abyssinian version in the Gheez, or dialect appropriated to religion, should be dated as early as the introduction of Christianity into that empire, that is, rather earlier than the middle of the fourth century. This version translates *baptizo* by ተማክ, *tamak*, which Castell says agrees (*convenit cum*) in signification with የጋኬ, *tava*; and this he defines, *immersus, demersus, submersus, fixus, infixus fuit; to immerse, demerge, submerge, fix, infix.*

AMHARIC. The version in the Amharic, or common dialect of Ethiopia, renders *baptizo* by the same word (ጥማክ) as the ancient Ethiopic, or Gheez. The Amharic version, published by the British and Foreign Bible Society, in 1822, was made by Mr. Abraham, a learned Ethiopian, under the superintendence of M. Asselin, the French Vice Consul at Cairo.

ARMENIAN, ANCIENT. The ancient Armenian version is universally ascribed to Miesrob, the inventor of the Armenian alphabet, and to the patriarch Isaac, at the end of the fourth, or early in the fifth century. See Horne's Introduction, vol. ii. page 203. This version translates *baptizo* uniformly by *mugurdel*, which is also employed in 2 Kings 5 : 14, where Naaman is said to have *dipped* himself in the Jordan. This word, according to Father Pascal Aucher, signifies, 'to baptize; to wash by plunging into water,' and it is applied to both persons and things. See Dictionary of Armenian and English, by Father Pascal Aucher, D. D. Venice, 1825. Also Dictionary of the Armenian language, by Mekitar Vartabed, Venice, 1749.

ARMENIAN, MODERN. The modern Armenian version employs the same word as the ancient Armenian, in translating 'baptizo' and its derivates. The Russian Bible Society, and the British and Foreign Bible Society, have printed and circulated editions of both the ancient and modern Armenian Scriptures.

GEORGIAN. The Georgian version, which, according to the tradition of the Greek church, was originally made in the eighth century, by Euphemius, the Georgian, and founder of the Ibirian or Georgian Monastery at Mount Athos, employs the word, *nathlis-temad*, as a translation of *baptizo*. For the meaning of this word, I

have no access to the appropriate lexicons, but would refer the reader to the authority of the learned Mr. Robert Robinson, author of *The History of Baptism*, who states that *all* the ancient eastern versions render the Greek word *baptizo* in the sense of dipping. See Rob. Hist. Bap. p. 7. London, 1790.

COPRIC. The Coptic was the ancient dialect of Lower Egypt. During the first ages, the Christian Scriptures were read by the churches of Egypt, in the original Greek. The Coptic version has been supposed by some to have been executed in the second century. This, however, is not certain. The learned Louis Pieques in *Le Long, Biblioth. Sac.* pars. i. p. 287, refers it to the fifth century. This version translates *baptizo* by ΤΩΜC *tomas*. For the meaning of this word, the reader is referred to the authority of Mr. Robinson, as above; and also to that of the Baptist Mission Committee, who, in a recent official document addressed to the Committee of the British and Foreign Bible Society, and relating to the subject of translations, expressly mention the Coptic as rendering *baptizo* in the sense of *immersion*. See *Annual Report of the Eng. Bap. Miss. Society*, for 1834, p. 32.

SAHIDIC. The Sahidic version, or that in the dialect of Upper Egypt, appears, from the arguments adduced by Dr. Woide, to have been executed at the beginning of the second century. It is unquestionably one of the oldest versions in existence; and is esteemed of the utmost importance to the criticism of the Greek Testament. This version I have not seen. For the manner in which it renders *baptizo*, the reader is referred to the authority of Mr. Robinson, as above.

ARABIC. There are several Arabic versions of the New Testament, supposed to have been principally executed between the seventh and eleventh centuries, after this language had supplanted the Syriac and Egyptian. There are likewise more modern translations into this language. The Arabic versions render *baptizo* usually by أَمَد 'amad, تَبَّاغ t zabag, or جَاتَ gatas. 'Amad', according to Schindler, signifies the same in Arabic as in Syriac, baptizatus, in aquam immersus, tinctus, lotus fuit; 'to baptize, immerse into water, dip, bathe'; Castell, 'ut Syr. baptizavit,' the same as the Syriac, 'to baptize; Schaaf, 'tinxit, baptizavit,' 'to dip, to baptize.' 'Tzabag,' according to Castell, is 'tinxit panem, imbuīt, (Isa. 63: 4,) immersit manum in aquam, baptizavit, (per immersionem,) to dip as bread in the sauce, to dye, to im-

immerse as the hand into water, to baptize by immersion. *Gatas*, according to Schindler, is ‘natavit, urinavit, mersit, submersit, immersit sub aquam, baptizavit;’ *to swim, to dive, plunge, submerge, immerse under water, baptize.* If therefore these lexicographers are to be trusted, Prof. Stuart is evidently mistaken in supposing with respect to the Syrian *amad*, that the signification ‘to immerse’ is unsupported by the analogy of kindred languages. The British and Foreign Bible Society, and the London Society for promoting Christian Knowledge, have, within a few years past, put in circulation several editions of the Arabic New Testament.

PERSIAN. The Persian translations of the New Testament are all quite modern. The most ancient is the one by Simon Ibn Joseph Al Tabrizi, a Roman Catholic, made about A. D. 1341, and including only the four Gospels. See Lc Long, Biblioth. Sacr. Pars i. p. 268. Another version of the Gospels by Lieut. Colonel Colebrooke, was published at Calcutta in 1804. A version of the entire New Testament in Persian was completed in 1812, by Meer Seyd Ali, under the superintendence of the late Rev. Henry Martyn, which was subsequently printed at Petersburg, Calcutta, and London. The Persian designates the ordinance of baptism by *shastanah*, *ghusl*, and the derivate of *amad*. The two former express *ablution*; the last has the same meaning in the Persian as in the Arabic.

TURKISH. A Turkish version of the New Testament by Dr. Lazarus Seamah, was published at Oxford in 1666; and in the same year a translation of the whole Bible into the Turkish language was completed by Albertus Boboosky, interpreter to the Porte. This manuscript remained at Leyden unpublished, till Dr. Pinkerton, having ascertained its value, recommended it to the British and Foreign Bible Society, at whose expense the N. Testament was published in 1819. This version designates the act of baptism by the derivate of *amad*, the same word that is used in the Arabic and Persian, and expressing the same sense.

TARTAR. The Orenberg Tartar, published a few years since by the Russian Bible Society, and which is the only Tartar version I have seen, translates the word in question by *amad*, following the Turkish and the Arabic.

HEBREW. The first Hebrew version of the New Testament was made by Elias Hutter, and published in his Polyglot New

Testament in 1599. Several versions have since appeared. Hutter's version, as well as the one by the learned Mr. Greenfield, accompanying Bagster's Polyglot, renders *baptizo* invariably by **בָּשַׂךְ**, *to immerse*. The version executed for the London Society for meliorating the condition of the Jews, transfers the Greek word.

ANCIENT AND MODERN WESTERN VERSIONS.

LATIN. Numerous translations of the Scriptures were made into the Latin language, at the first introduction of Christianity, while the Greek was yet perfectly understood, although it was being gradually supplanted as a general language. The most important of these, and the one which appears to have acquired a more extensive circulation than the rest, was usually known by the name of the *Itala* or old Italic, and was unquestionably executed in the early part of the second century. This version adopts the Greek word *baptizo*. Let it be remarked, however, that the Greek, although the Latin was gradually supplanting it, was at this time understood and used as a general language, over Italy, Persia, Syria, and Egypt, and indeed, throughout almost the whole world*. Add to this, that the earliest ecclesiastical writers, and perhaps the very authors of this version, were of Greek origin. Under these circumstances it cannot be thought surprising that this word should have passed from one language into the other. Its meaning however, was as definitely settled and as well understood

* "L'usage de la langue Grecque, qui étoit repandue chez toutes les nations, les rendit d'abord moins nécessaires. On lisoit les originaux du Nouveau Testament presque dans tous les lieux du monde. Les Evêques de Rome étoient souvent Grecs d'origine, comme on le connoît aisément par leurs noms, et leur langue étoit devenuë fort commune en Italie. Les Perse, les Syriens, les Egyptiens, entendoient cette langue, depuis que les Captaines d'Alexandre le Grand l'avoient repandue. Origine, Clement d'Alexandrie, Denys, Theophile, Cyrille, Evêques de la ville d'Alexandrie, en un mot les grans hommes que l'Egypte produisoit dans les premiers siecles, écrivoient tous en Grec. Cette langue avoit passé jusques chez les Getes et les Sarmates, quoi qu'on l'y prononçât très duurement: c'est Ovide qui nous en assure." — Basnage, Hist. de l'Eglise, l. 9. 3.

in Latin, as in Greek usage; and the construction that they employed shows most conclusively that it was accepted in the sense of immersion; for in some of the most important MSS. that remain of the Italic version, as the Codex Vercellensis, and Codex Veronensis, the verb in question is often, and in the last named Codex almost invariably, constructed with the accusative case. E. g. Matt. 3 : 6, cod. Vercel. ‘et baptizaban..... ab illo in Jorda. nen,’ cod. Veron. ‘et baptizabantur..... danen;’ and were baptized by him into the Jordan; v. 11, cod. Veron. ‘baptizo vos in aquam;’ I baptize you into water; v. 13. cod. Veron. ‘Tunc venit Jesus a Galilaea ad Johannen ut baptizaretur ab eo in Jordanen;’ then came Jesus from Galilee to John, that he might be baptized by him into the Jordan. Compare also John 1 : 26, and Mark 1 : 5. See Evangeliarum Quadruplex, ed. J. Blanchini, Rome, 1749. Nor can it have escaped the notice of the intelligent reader, that the Latin fathers were accustomed to use baptizo synonymously with mergo, tingo, etc. Thus Tertullian, De Bap. c. 10, quoting Matt. 3 : 11, represents John as saying that he dipped [tinguere] the people unto repentance, but that one should come after him, who would dip [tingueret] them in the Spirit and fire. Now Tertullian, in quoting the Evangelist’s words, could not have substituted tingo for baptizo, unless the two words had been synonymous. Indeed Prof. Stuart, p. 362, acknowledges that the Latin as well as the Greek fathers, plainly construed baptizo in the sense of immersion. It appears, then, that the early Latin translators, and ecclesiastical writers, adopted this word because it was already in familiar use, and was as universally understood to signify immersion among the Romans, as among the Greeks. The Latin versions, therefore, are as decisive for immersion, as are the oriental ones. And although the Greek language gradually fell into disuse among the Romans, this word having been once adopted, was, as a natural consequence, perpetuated by the general use of the Latin scriptures, and their necessary influence upon the choice of ecclesiastical terms, till at length it came to be used to the almost entire exclusion of the equivalent vernacular expressions. Almost all the Latin interpreters, whether Catholic or Protestant, have followed the earlier translators in the adoption of the Greek word. Some of the most recent and best, however, translate baptizo by an appropriate Latin term. Jaspis, an eminent German scholar and critic, in his version of the epistles, renders it either by immergo, to immerse, tingo, to dip, or some equivalent

expression. Prof. H. A. Schott, in his critical edition of the Greek Testament, accompanied with a Latin translation, renders the word in all cases by *immergo*, whether relating to the Christian rite or not.

GOTHIC. The Gothic version was made from the Greek, about the middle of the fourth century, by Ulphilas, a celebrated bishop of the Moesogoths. As the author was educated among the Greeks, he was undoubtedly fully competent to his task. Unfortunately, however, this important version has not come down to us entire. Only a mutilated copy of the four gospels, and some fragments of the epistle to the Romans remain. This version, as far as appears, renders *baptizo* in all cases by *daupyan*, *to dip*. Cases not relating to the Christian rite, exhibit the same principle. Thus Marc. 7:4, is rendered, ‘and when they come from the market, *ni daupyan*, unless they dip, they eat not; and many other things there be, which they have received to hold, as *daueinins*, the dippings of cups, and pots, and brazen vessels, and couches.’

GERMAN. A German translation from the Latin Vulgate, by an author now unknown, was first printed in 1468, and underwent several subsequent impressions before the appearance of Luther’s inestimable and much admired translation, which was published in detached portions at various intervals, from 1522 to 1532. The Catholic versions by Detemberger and Emsen appeared soon after that of Luther, and in 1630, that by Caspar Ulenburg. All these versions translate *baptizo* by *taufen*, a dialectical variation of the Gothic *daupyan*, and signifying to immerse. Luther says: “The Germans call baptism, *tauff*, from depth, which in their language they call *tieff*; as it is proper that those who are baptized be deeply immersed.”* The author of the ‘Glossarium Universale Hebraicum’ referred to, on p. 153, represents the Ger. *taufen* as corresponding in form and signification with the Sax. *dippan*, Eng.

* “Primo, nomen Baptismus Græcum est: Latine potest verti *mersio*, cum immersimus aliquid in aquam, ut totum tegatur aqua; et quamvis ille mos jam absolverit apud plerosque (neque enim toto demergunt pueros, sed tantum paucula aqua perfundunt) debebant tamen prorsus immersi, et statim retrahi. Id enim etymologia nominis postulare videtur. Et Germani quoque baptizatum, *tauff* vocant, a profunditate, quam *tieff* illi sua lingua vocant, quod profunde demergi convenientia eos qui baptizuntur.” Works, vol. i. p. 336. Jena, 1556.

dip, etc. Gesenius, as already quoted, p. 149, classes it with the Goth. *dowfan* [daupyan,] Ital. *tufare*, and other words signifying to dip,—and which he considers as identical in regard to form with the Heb. *tava*, *to dip*, *to immerse*. Dr. Knapp, Professor of Theology at the University of Halle, speaking of the meaning of the word *baptism*, says: ‘*τὸν βαπτίζειν*, from *βαπτίζειν*, which properly signifies *to immerse*, (like the German *taufen*,) *to dip in*, *to wash by immersion*.’ In another place he says: ‘It would have been better to have adhered generally to the ancient practice, as even Luther and Calvin allowed.’ See Knapp’s Theology, translated by L. Woods, Jr. Vol. 2, pp. 510, 517.

GERMAN-SWISS. The version in the German-Swiss, or Helvetic dialect, originally made by John Piscator between the years 1602 and 1604, and subsequently revised by several divinity professors and pastors of the Helvetic churches, translates *baptizo* by *taufen*. The version by Jo. Heinr. Reizius, first published in 1703, uses *taufen* in cases relating to the Christian rite, explaining it in the margin by *cintauchon*, the common word for immersion. In Mark 7: 4, it translates *baptizo* by *cintauchon*, *to immerse*, and the noun *baptismos* by *cintauchung*, *immersion*; and so in Luke, 11: 38. In Heb. 6: 2, and 9: 10, *baptismos* is translated by *tauffe* in all the versions I have seen.

JEWISH GERMAN. The Jewish German translations published a few years ago by the London Society for promoting Christianity among the Jews, likewise uses *taufen* in translating *baptize*.

LOWER SAXON. The Lower Saxon translates the word in question by *taufen*. This version was executed under the direction of John Bugenhagius, and, according to Le Long, was printed in 1524-30; but according to Horne, in 1533-4. See Le Long Biblioth. Sac. P. ii. p. 247. Horne, Int. vol. ii. p. 229.

BELGIAN. A Belgian or Flemish translation made from the Latin *vulgata*, was printed in 1475. Another was executed from Luther’s German version, for the use of the Protestants, in 1560. A new translation, however, was executed from the original, by order of the Synod of Dort, and printed in 1637. This translation has been much admired for its fidelity. The Belgian versions translate *baptizo* by *doopen*, which is a dialectical form of the word *taufen*, and signifies *to dip*.

DANISH. The earliest Danish version was made from the Latin *vulgata*. The next was executed from Luther’s Ger. version, by command of Christian III. king of Denmark, and printed in 1550.

It was subsequently revised and corrected by order of Frederick II. in 1589. The version in present use was made from the original Greek, by John Paul Rosenius, and at the command of Christian IV. It was first published in 1605-7. See Le Long, Pars. ii. pp. 287, 288. Horne, vol. ii. p. 229. The Danish translates baptizo by *døbe*, which is a dialectical form of the Goth. *daupyan* and the German *taufen*, and signifies to dip.

SWEDISH. The Swedish version was originally made from Luther's German translation, and printed at Upsal in 1541, by the command of Gustavus I. king of Sweden. This was afterwards revised and conformed to the original text in 1703, by the command of Charles XII. See Le Long, Pars. ii. p. 296. Horne, vol. ii. p. 230. The Swedish renders baptizo by *döpa*, a dialectical variation of *døbe*, and signifying to dip.

WELSH. The Welsh translation of the New Testament was originally made by order of Parliament, and first published in 1567. This was revised and corrected by Wm. Morgan, bishop of Llandaff, in 1588. During the reign of James I. the Welsh version underwent a farther examination and correction by Dr. Parry. This corrected version which was published in 1620, is the basis of all the subsequent editions. See Horne, vol. 2. pp. 258, 259. The Welsh translates baptizo by *bedyddie*, to immerse. For the original derivation and meaning of this word, the reader is referred to the authority of Edward Lhuyd; A. M., a learned Welshman and a very distinguished antiquarian, in his *Archæologia Britannica*, under the word *Baptisma*. The following is the substance of his remarks: "Bedydd, the Welsh word for baptism, is derived from *suddiant*, a British word which is well known to signify dipping, or immersion; and the verb of which is *soddi*, or *suddo*. The word for baptism in the Cornish-British dialect, is *bedzhidhian* (*bedsuddian*,) the affinity of which with the Welsh word *suddiant*, must be obvious to every one. This Cornish-British word *bedsuddian*, points out the origin of the Armorican word for baptism, *badudhiant* (*badruddiant*,) which is doubtless no other than *badsuddiant*, whose correspondence or synonymy with the Welsh word *suddiant*, is equally clear and certain with that of the aforementioned Cornish-British word. By a comparison of these Armorican and Cornish-British words, we are led unavoidably to conclude that *bedsuddiant*, or *badruddiant*, must have been the original word for baptism in the British language, and that from which the present Welsh word *bedydd* sprung. In time

this ancient British word, like many others in all languages, underwent some change by abridgment or contraction. It was originally *bedsuddiant* or *badsuddiant*; and whatever may be said as to the precise meaning of the prefix, the word itself unquestionably signified immersion; for the word *suddiant* has always amounted to that as fully as any word in any language could possibly do. See Article *Baptisma*, in Lluyd's Arch. Brit. Comp. Vocab., ed. 1707; or a translation of the same, in Dr. Richards' answer to Rev. B. Evans on Baptism, pp. 16, 17, ed. 1791.

SCLAVONIAN. The Sclavonian or old Russian translation of the New Testament was made from the original Greek in the ninth century, by the two brothers Cyril and Methodius. It was first printed in 1570. The Russians, being a branch of the Greek church, practise immersion in all ordinary cases; but the ceremony of making the sign of the cross upon the candidate in connection with immersion, had come to be regarded in the time of Cyril and Methodius, as the more important ceremony of the two, and absolutely essential to the ordinance. Hence, among the Russians this rite is technically designated from the 'crossing,' and not from the 'immersion.' Their version, therefore, does not in fact translate *Baptizo* at all; but substitutes the term *krestit, to cross*; as, Mat. 3: 5, 6, 'Then went out to him Jernusalem and all Judea, and all the region round about Jordan; and were crossed by him in Jordan confessing their sins;' v. 11, 'I indeed cross you,' etc. This is greatly to be regretted; for such a technical designation of the rite banishes entirely from view the ordinance of Jesus Christ, and substitutes in its place a tradition of men; and every version constructed upon this principle, though not in the least degree hostile to immersion, not only sanctions, but is calculated to perpetuate, a piece of gross superstition and folly, that had its birth among the early corruptions of the man of sin. [This meaning of *krestit* is stated upon the authority of a Russian gentleman, whose education and rank, are a sufficient guaranty for its correctness.]

RUSSIAN. As the Sclavonic is no longer understood among the common people, a translation of the Scriptures into modern Russ was made by M. Glück, a Livonian clergyman, and printed at Amsterdam in 1698. As the Russian language has undergone considerable changes since that time, the Emperor Alexander in 1816, directed the Synod of Moscow to prepare a new translation. The New Testament was accordingly completed in 1822. See

Horne, vol. ii. p. 266. The Modern Russian employs *krestit*, in the same manner as the Selavonic. Several other nations in northern and eastern Europe, which are related to Russia either by language or religion, appear to have constructed their translations upon a similar principle. Both the British and Foreign Bible Society, and the American Bible Society, have, within a few years past, aided extensively in circulating the Scriptures in the Selavonic, Russian, and kindred dialects.

ROMANESE AND KINDRED VERSIONS. The Romanese language is divided into two dialects, the *Churwelsche* and the *Ladinische*; the former of which is spoken by the inhabitants of the Engadine, one of the loftiest vallies of Switzerland, bordering upon the Tyrol; and the latter by the Ladins, who reside on the confines of Italy. The versions in these dialects, as well as the Italian, French, Spanish, Vaudois, Portuguese, etc. adopt the word *baptizo* in the same manner as the ancient Latin. Nor is this at all surprising. These languages were derived principally from the Latin. And since in the later stages of the Latin, *baptizo* was almost exclusively used for designating the ordinance of baptism, its adoption in these languages was almost a matter of course. Its retention, however, in common use, and especially its adoption into their versions of the scriptures, was, to say the least, extremely injudicious and improper. While the meaning of this word was generally understood, there was no impropriety in using it; but in these languages, just as in the English, it conveys no definite idea, except to the learned: and upon no rational principle whatever, can a translator be justified in retaining any word that is capable of translation, after it has ceased to be intelligible to common readers.

ENGLISH AND OTHER VERSIONS. The first English translation of the Bible known to be extant, was made by an unknown individual, and is placed by archbishop Usher to the year 1290. About the year 1390, the celebrated John Wickliffe translated the entire Bible from the Latin vulgate into the English language, not being sufficiently acquainted with the Hebrew and Greek, to translate from the originals. The first printed edition of the English scriptures, was a translation of the New Testament from the original Greek, by Wm. Tindal, published abroad in the year 1526. The first edition of the entire English Bible, was that of Miles Coverdale, published in October, 1535. Matthew's Bible was published in 1537; Cranmer's Bible, in 1539; Taverner's Bible in the same year;

the Geneva Bible, in 1560; the Bishops' Bible, in 1568; the Rheinish New Testament, translated from the Latin vulgate by the Romanists, in 1582; and the Douay Bible by the same, in 1610. The translation prepared by the command of King James, was first published in 1611. Horne, Vol. 2. p. 232—249. The introduction of the word *baptize* into the English language, is to be traced to the early footing obtained in England by the emissaries of the Romish church, and to the exclusive use of the Latin Scriptures previously to the circulation of vernacular translations. But this term had not, at the time the present authorized version was made, the universal suffrage it has since obtained. It had been introduced, however, into most of the previous translations, and King James commanded 'the old ecclesiastical words to be kept, as the word church, not to be translated congregation.' The word *baptize* was of course included. Thus a word imposed by foreign influence, but never adopted into the language with any settled meaning, and to which none but the learned could attach any definite idea, was required by royal authority to be retained, whatever might be the judgment or choice of the translators. Most of the versions since made by Pedobaptists have been constructed on the same principle; as, for example, the Irish, Manx, Gaelic, Mohawk, Esquimaux, Taheitan, etc. In the Seneca language they have rendered *baptizo* to *sprinkle*; in the Cherokee, to *immerse*; and in the Icelandic and Chinese, to *wash*. The Baptists, who have translated the Scriptures either in whole or in part, into between thirty and forty of the languages of India, have, I believe, invariably proceeded upon the principle of translating the word according to its proper and acknowledged meaning, to *immerse*.

It appears, then, upon a review of the whole, that the ancient oriental versions which were executed by those who were perfectly familiar with the Greek language, and before there could have existed any motive for mistranslation in this case, uniformly rendered *baptizo* in the sense of immersion; that the first instance of the transfer of this word, was in a country where the Greek was spoken as a general language, and to a great extent was as well understood as the vernacular tongue; and that its retention in the Latin language after the Greek had fallen into general disuse, was the occasion of its introduction into other languages, as a barbarous and unmeaning term, to the great prejudice of the interests of

truth, and of the peace of the church. On what ground, then, can Prof. Stuart regard those versions that are executed on the principle adopted by the Baptist missionaries, as *sectarian* translations? The fact that these versions accord with our distinguishing sentiments, surely will not be assumed as the ground of such a charge. If the simple fact that the sentiments and practice of a particular denomination harmonize with the Scriptures, constitutes those Scriptures *sectarian*, then must *sectarianism* be a harmless thing. In case that the meaning of the original is either perverted or concealed, for the sake of favoring a sect, the translation becomes properly *sectarian*. But on what principle can a translation be pronounced *sectarian*, which faithfully represents the meaning of the original, and is supported by the earliest and most important versions in existence; and while, independently of those made by Baptists, the versions now used over more than one half the Protestant world, and by Christians of every denomination, translate the word in question precisely in the same manner?

The Baptists do not translate *baptizo* to *immerse*, because such a rendering harmonizes with their practice, and will tend to promote their denominational views. Far from it. Those men of God who have manifested such disinterested zeal, and endured so much self-denial and toil for the salvation of the heathen, deserve the credit of purer and holier motives. They construct their translations upon this principle because the literal and obvious meaning of the original requires this rendering; and that translator who consents in any case to conceal the truth of God, by introducing a barbarous term not understood by common readers, incurs a responsibility which I should tremble to bear.

BAPTISM OF JOHN.

The strong reluctance of most Pedobaptists to admit the evangelical character of the mission and ministry of John, is a pretty conclusive proof of a general conviction among them, that baptism, as administered by the harbinger of Jesus, was neither more nor less than immersion. Whether John did, or did not be-

long to the Christian dispensation, the fact is of no particular importance to the Baptist argument. Baptism is baptism, under whatever dispensation it is enjoined, or by whomsoever administered; and if it is proved that the word signifies immersion, the question is to all intents and purposes settled. But I can not refrain from expressing my astonishment that Prof. Stuart, or indeed any person acquainted with the Scriptures, should ever have supposed that the baptism of John differed essentially from that of the apostles, and that his ministry in general was merely *preparatory* to the Christian dispensation. Did not John preach repentance toward God, and faith in the Messiah, as truly as the apostles? Most certainly. Did he not encourage the people to hope for salvation, in case that they repented and believed; and did he not invariably baptize upon a profession of repentance and faith? Most assuredly he did. If, then, John, in fulfilling his ministry, dispensed the essential truths of Christianity, I ask, did he not introduce the Christian dispensation? If he announced the same kingdom, and proposed the same terms of admission to its immunities and privileges, wherein did his ministry differ from that of the apostles? And were not those who joined the standard of Prince Messiah at the instigation of the Baptist, as really the subjects of his kingdom, as those who joined the same standard under the ministry of the apostles? That the 'kingdom of God,' or gospel dispensation, commenced with the ministry of John the Baptist, is as certain as the testimony of Scripture can make it. The Pharisees on a certain occasion demanding of Jesus, when the kingdom of God should come, he replied that the kingdom of God was already in the midst of them, (*ἐν τοῖς ἁμαρτινοῖς*, Luke 17: 21.) On another occasion he said to the chief priests and elders: Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you; for John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him. Matt. 21: 31, 32. Again: The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it, Luke 16: 16. Mark likewise expressly designates the ministry of John, as the beginning of the gospel of Jesus Christ, chap. 1: 1. The common objection, that John is said to have baptized his disciples *unto repentance*, and that therefore the ordinance as administered by him differed essentially from Christian baptism, is founded upon an entire misapprehension of the meaning of language. It is by no

means implied that their repentance was subsequent to their baptism. It is the same phraseology that is used when we are said to be baptized *εἰς Χριστὸν*, *into Christ*. But does this expression imply that the subject of baptism is *not already in Christ*, but is to be brought into that relation at some future time? No one supposes it. Of course the phraseology no more implies a *future* relation in the one case, than in the other. To be baptized *εἰς μετάνοιαν* *unto* or *into repentance*, then, denotes that the subject has already repented, that is, entered upon a reformed or new life. This expression, so far from furnishing an invincible argument against the evangelical character of John's baptism, affords most conclusive proof that its import was exactly the same as that of Christian baptism. Nor has the alleged case of re-baptism, in Acts 19: 5, the least weight. Admitting that these disciples were re-baptized, the fact might have depended upon the peculiar circumstances of the case, and not at all have implicated the validity of John's baptism in general. I am quite willing to concede that the grammatical construction leaves the point undetermined. But it appears to me, that against the interpretation which refers what is said in the fifth verse, to the *twelve disciples*, rather than to the *people* mentioned in the fourth verse, there lies at least this insuperable objection: it implies that they were moved to be rebaptized in consideration of what Paul had said in the fourth verse. But he who can discover any thing in Paul's words calculated to convince them that their baptism was invalid or defective, must have a keener perception than I can boast. The case appears to me to have been thus: The gift of the Holy Spirit was common among all the apostolical churches. Hence Paul was surprised that these disciples had never heard of the thing. But upon being informed that they were the followers of John, his astonishment ceased. What, at first, he could not comprehend, was now clear; and he accordingly replied: 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.' This is as much as if Paul had said: 'John did not confer upon his disciples the gift of the Holy Ghost, but merely baptized them in water upon profession of faith in Jesus Christ.' More conformably to the sense, the entire passage might be pointed thus: 1. And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: 2. And finding ce-

tain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. 3. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. 4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus; and when they heard it, they were baptized in the name of the Lord Jesus."

BAPTISM OF THE HOLY SPIRIT.

ANALYSIS OF THE EXPRESSION. The expression is sometimes written simply, He shall baptize you in the *Holy Spirit*, τὸ Πνεῦμα ἄγιον; as Mark 1:8. Acts 1:5. John 1:33—sometimes fully, in the *Holy Spirit and fire*, τῷ Πνεύματι ἄγιῳ καὶ πυρί; as Matt. 3:11; Luke. 3:16. This phraseology not only corresponds exactly with the Greek, but is supported by nearly all the ancient versions, both oriental and western, that are of any importance to sacred criticism, as well as by many eminent commentators and critics. Πνεῦμα ἄγιον καὶ πῦρ, 'the Holy Spirit and fire,' is put by hendiadys for πῦρ πνεύματος ἄγιου, the fire of the Holy Spirit, or πνεῦμα ἄγιον πυρός, the Holy Spirit of fire. Compare 1 Kings 19:12, Heb. 'stillness and a voice,' for, a still voice. Ex. 14:20, 'a cloud and darkness,' for, a dark cloud. Matt. 4:16, χώρα καὶ σκιά θανάτου, 'the region and shadow of death,' for χώρα σκιᾶς θανάτου, the region of the shadow of death, as some MSS. actually read in Isa. 9:2. Luke 21:15, στόμα καὶ σοφία, 'a mouth and wisdom,' for στόμα σοφίας, a mouth of wisdom, perhaps equivalent to λόγος σοφίας, 1 Cor. 12:8. Compare also Acts 6:10, σοφία καὶ πνεῦμα, 'wisdom and spirit,' with Eph. 1:17, πνεῦμα σοφίας, spirit of wisdom. This figure sometimes, though rarely, occurs in the classics. Aeschylus, Fur. 247, furnishes an example: αἷμα καὶ σταλαιμοῖ, 'blood and

* Literally, *And hearing it*, (δικούσαρτε δέ) *they were baptized in the name of the Lord Jesus*. Compare 1 Cor. 3:12.

trickling,' for trickling of blood, or trickled blood. Ηλέφ, fire, is taken for the element of *light*. Some oriental nations at the present day, in metaphorical expressions, use the term *fire* for *light*.

ILLUSTRATION OF THE METAPHOR. It was predicted that the reign of the Messiah should be distinguished by the prevalence of spiritual light or knowledge. Dan. 12, 4, Many shall run to and fro, and knowledge shall be increased. Isa. 54 : 13, And all thy children shall be taught of the Lord. Jer. 31 : 34, And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord. Comp. Heb. ch. 8, and 1 John 5 : 20. Again it is said, Isa. 42 : 6, 7, I will give thee (i. e. the Messiah) for a *light* of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Isa. 60 : 1, 2, 3, Arise, shine; for thy *light* is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy *light*, and kings to the brightness of thy rising. Accordingly in the New Testament Christ is called the *Light* of the world, and his people, the *children of light*, *τοῖοι φωτός*. They were once darkness; but are now light in the Lord. They were once bound and in prison; but are now called out of darkness into light. They were blind, but God hath shined in their hearts. The eyes of their understanding are enlightened. They have received the *Spirit* of God, that they may *know* the things that are freely given to them of God. The anointing [of the Spirit] which they have received *teacheth* them all things. Hence, the apostle prayed that God would give unto the Ephesians the *spirit of wisdom and revelation* in the knowledge of him; the eyes of their understanding being enlightened; that they might know what was the hope of his calling, and what the riches of the glory of his inheritance in the saints, Eph. 1 : 17, 18. Thus the reign of the Messiah is generally distinguished as a dispensation of light, and all his people are represented as enriched with spiritual knowledge.

But in the apostolical age, Christians, especially the teachers of Christianity, enjoyed the extraordinary or miraculous influence of the Spirit. Hence, to denote how universally their mind was pervaded with spiritual light, they were said to be *baptized*, i. e.

immersed, in the Spirit of light, or in other words, in spiritual light. *Baptizo* just as clearly signifies immersion in this connection, as it does in any other whatever. The Greek fathers could not have been mistaken as to the literal meaning of the expression; and they certainly understood it in this sense. Theophylact, commenting on the words, ‘*He shall baptize you in the Holy Spirit,*’ etc., Matt. 3 : 11, says; ‘That is, *he shall inanerate you, roverti, saraklēsei ἐπάς,* abundantly with the gifts of the Spirit.’ Cyril of Jerusalem, Cateches. 17. 8, says: ‘For as he that goes down into the water and is baptized, is surrounded on all sides by the water, so the apostles were totally baptized (immersed) by the Spirit. The water surrounds the body externally, but the Spirit incomprehensibly baptizes (immerses) the soul within.’

That ‘baptism in the Spirit and fire,’ is spoken of the illuminating, rather than the sanctifying influences of the Spirit, will appear from several considerations. The prophecy of Joel, quoted by Peter on the memorable day of Pentecost, naturally leads us to this conclusion: ‘And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out, in those days, of my Spirit, and they shall prophesy.’ *Dreams and visions* were the usual means by which God, in ancient times, revealed his will; and these terms, taken figuratively, denote here the extraordinary communications of spiritual knowledge which his servants should enjoy in the last days, that is, under the gospel dispensation.

The design of this baptism conducts to the same view of the subject. The introduction of the gospel was the most remarkable phenomenon in the annals of time; it was the commencement of a mighty revolution, or, to use a Scriptural expression, the moral regeneration of the world; (Matt. 19 : 28;) and the point of time occupied by the first Christians, especially Christian teachers, was one of infinite importance. The bigoted Jew and the superstitious Gentile, were equally and inveterately hostile to the cause. A blind attachment to the antiquated rites of a typical economy on the one hand, and oppositions of science, falsely so called, on the other, presented most serious obstacles to the spread of the simple doctrines of the cross. Hence it was needful for them to be endowed with clear and accurate perceptions of divine truth, as well as with an intellectual energy and moral courage, which none of

their adversaries could gainsay or resist. The gifts of the Spirit were designed to furnish them with these qualifications. Accordingly Jesus told the apostles not to premeditate when they were brought before magistrates and kings; for the Holy Ghost should teach them what to say—that the Comforter, the Holy Ghost, should teach them all things, and bring all things to their remembrance which he had said to them—and that they should receive power after the Holy Ghost was come upon them; and should be witnesses for him, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

The recorded effects of this baptism go to confirm this idea. The principal 'spiritual gifts' mentioned in the Scripture, are faith, prophecy, mystery, knowledge, discerning of spirits, tongues and miracles. It would seem that these gifts were usually connected with the baptism of the Spirit, though perhaps not all associated in the same individual. It seems probable from Acts 9:17, that Paul received the baptism of the Spirit immediately after his conversion. Nothing, however, is here said of the effects; but from other passages we learn that he 'spake with tongues,' 'wrought miracles,' etc. Cornelius and his friends, after receiving the baptism of the Spirit, immediately 'spake with tongues and magnified God,' Acts 10:46. The disciples whom Paul found at Ephesus, after receiving the gift of the Holy Spirit, 'spake with tongues and prophesied,' Acts 19:6. I do not deny that those who received the baptism of the Spirit, were usually persons of eminent piety; but I am persuaded that the interpretation which supposes that this baptism was chiefly designed to promote the extraordinary *sanctification* of the subject, rather than his intellectual and spiritual illumination, is altogether erroneous and unfounded.

BAPTISM FOR THE DEAD.

1 Cor. 15:29, 'Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?' Or, according to the most approved editions of the Greek text, thus: 'Else what shall they do who are baptized for the dead? If the dead rise not all, why then are they baptized for

them?' What is here meant by 'baptism for the dead?' A variety of interpretations have been proposed. Some suppose the apostle to refer to the practice of baptizing a living person in behalf of one who had deceased without baptism. But it cannot be proved that this practice existed at so early a period. And besides, if it had existed, Paul could not have used the fact as an argument *ad hominem*, unless it were actually practised in the Corinthian church, in which case he would certainly never have alluded to it without disapproving and condemning it. Some suppose that the apostle contemplates the baptized as embracing the Christian faith in the room of the dead who are just fallen in the cause of Christ, and as it were filling up their places, as ranks of soldiers that advance to the combat in the room of their companions who have just been slain in their sight. This view is embraced by Sir Richard Ellys, and after him, by Dr. Doddridge; but it does not appear to me to be clear. Others suppose the word *baptize* to be used metaphorically; as if the apostle had said, Of what avail is it, that we are exposed to continual dangers, and as it were baptized, or immersed in calamities, in hope of a resurrection and future reward, since, if the supposition be true, we are of *verpot, dēdē*, and are never to rise? Others, again, retaining the literal and usual sense of *baptize*, as designating the ordinary religious rite, suppose the apostle to say: If the dead rise not, what do they who are baptized for the dead, i. e. who are baptized into a belief in Christ and a resurrection, and into a hope of participating in that resurrection, while yet they are never to rise, but for ever to remain dead? With respect to the two last interpretations, I cannot see how the expression, *βαπτίζοθαι ἐπερ τῶν νεκρῶν*, to be *baptized for the dead*, can properly mean either *to be baptized in calamities*, or *to be baptized into a belief of Christ and a resurrection*. Undoubtedly the apostle takes into view the faith and hope of the Christian; for it is the *inconsistency* of the believer's present conduct with his prospects of futurity, admitting there is no resurrection of the dead, that constitutes the force of his reasoning. But it is the literal meaning of this single expression that we wish to ascertain. And the most simple and natural construction appears to me to be the true one. I suppose the apostle to say: Else what shall they do who are baptized for the dead? If the dead rise not at all, why then are they baptized for them? and why stand we in jeopardy every hour [for the dead?], i. e. what shall they do who are baptized on the account of Christ? If Christ is not risen, why are they

baptized on his account? Why do they become the followers of one who is in the state of the dead, and for ever to remain there? and why do we continually jeopard our lives for his sake? This construction admits of ἡρός being taken in its usual sense, as corresponding precisely with the English *for*. It, however, supposes the plural τῶν νεκρῶν, *the dead*, to be put by enallage for the singular. But the same thing occurs elsewhere. E. g. Heb. 9: 23, It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better *sacrifices* than these: i. e. the one sacrifice of Christ. Nor is there any weight in the objection that τῶν νεκρῶν, *the dead*, is followed by the plural pronoun αὐτῶν, *them*. For if the figure could be properly introduced at all, grammatical accuracy would require it to be carried out through all the dependent parts of the sentence.

JEWISH PROSLEYTE BAPTISM.

The celebrated Jewish writer, Maimonides, who flourished in the twelfth century, says: 'Whenever any Gentile wishes to be received into the Covenant of Israel, and associated with them, circumcision, baptism, and voluntary offering are required. If the person be a female, then only baptism and offering.' Issure Biah, cap. 13. Indeed it is a common maxim among the Jews, that *there is no proselyte, until he is circumcised and baptized*. But whether the custom of proselyte baptism existed as early as the commencement of the Christian era, is a disputed point among the learned. Prof. Stuart has an elaborate article on the subject, in which he enters into a pretty minute examination of the evidence in the case. His results are substantially as follows. The baptism of proselytes is nowhere enjoined in the Old Testament; and the Jewish writers who flourished about the commencement of the Christian era, viz. Philo, Josephus, and the Chaldee paraphrasts Onkelos and Jonathan, all observe a profound and universal silence respecting the existence of such a custom at the time their respective works were written: The earliest mention of proselyte baptism is in the Mishna, written by Rabbi Judah the Holy, about A. D. 220, where the author says: 'As to a proselyte, who be-

comes a proselyte on the evening of the passover, the followers of Shammai say, Let him be baptized, and let him eat of the passover in the evening; but the disciples of Hillel say, 'He who separates himself from the prepuce, separates himself from a sepulchre,' i. e. he has need still of such repeated lustrations as one must practise, who has been polluted by a dead body in the grave. Tract. Pesahhim. c. 8. § 8. The Mishnical author does not here say that Hillel and Shammai did themselves agitate the question about the baptism of proselytes; but that it was a subject of dispute among their followers at the time he wrote. In allusion to this passage in the Mishna, and by way of explanation of it, the Jerusalem Talmud, which is supposed to have been written during the latter part of the third century, in Tract. Pesah. p. 36. c. 2, represents Rabbi Eliezer, the son of Jacob, as saying, that some Roman soldiers, who kept guard at Jerusalem, ate of the passover, *being baptized on the evening of the passover*. In the Babylonish Talmud it is stated, Cod. Jevamoth, fol. 46, 'As to a proselyte who is circumcised but not baptized, what of him? Rabbi Eliezer says: 'Behold he is a proselyte; for thus we find it concerning our fathers, that they were circumcised but not baptized.' But as to one who is baptized, and is not circumcised, what of him? Rabbi Joshua says; 'Behold he is a proselyte; for thus we find it respecting maid servants, who were baptized, but not circumcised.' But the wise men say: 'Is he baptized, but not circumcised; or is he circumcised, but not baptized; he is not a proselyte until he is circumcised and baptized.'

Excepting the testimony of the Mishna, all that we can gather from the Rabbinic writers is, that some time in the latter part of the third century, when the Jerusalem Talmud was written, the custom of baptizing proselytes was common; still more so did it become during the times when the Babylonian Talmud was written, i. e. from the commencement of the fifth century onward, some two hundred or more years. On the whole we must admit, that, independently of the Scriptures, we have evidence that ought to satisfy us, that at the commencement of the third century, the custom of proselyte baptism was practised among the Jews; and if the case of the Roman soldiers, related in the Jerusalem Talmud as stated above, be truly represented, then, even while the temple was standing, proselyte baptism must have been known. We may therefore come safely to the conclusion, that *such baptism was practised at, or not long after, the time when the second*

temple was destroyed. But we are destitute of any early testimony to the practice of proselyte baptism, antecedently to the Christian era. The original institution of admitting Jews to the covenant, and strangers to the same, prescribed no other rite than that of circumcision. No account of any other is found in the Old Testament, none in the Apocrypha, New Testament, Targums of Onkelos, Jonathan, Joseph the blind, or in the work of any other Targumist excepting Pseudo-Jonathan, whose work belongs to the seventh or eighth century. No evidence is found in Philo, Josephus, or any of the earlier Christian writers.

Such is the conclusion at which Professor Stuart arrives; and he thinks, inasmuch as it is on all hands conceded that proselyte baptism among the Jews consisted in *immersion*, that this subject has an important bearing on the question of Christian baptism. I do not conceive, however, that it has the least bearing on this subject whatever. Admitting that the baptism of proselytes prevailed among the Jews at the commencement of the Christian era, it would be a most preposterous supposition, that Christ borrowed a distinguishing ordinance of his kingdom from that custom. Christian baptism had a divine, not a human origin. See John 1: 33. Matt. 21: 25. Mark 1: 1, 4. I agree with Prof. Stuart, that the passages in Tacitus, *Hist.* v. 5, and the Epictetus of Arrian, L. 2. c. 9, which have sometimes been supposed to relate to proselyte baptism, have no reference whatever to that custom. But I cannot suppose with him, that Arrian refers to the ordinary ablutions of the Jews. His words are, according to Prof. Stuart's translation, 'Why dost thou call thyself a Stoic? Why dost thou deceive the multitude? Why dost thou, being a Jew, play the hypocrite with the Greek? Dost thou not see how any one is called a Jew, how a Syrian, how an Egyptian? And when we see any one acting with both parties, we are wont to say, He is no Jew, but he plays the hypocrite. But when, *διαλύει τὸ πάθος τοῦ βεβαμένου καὶ γρηγένον*, he takes on him the state and feelings of one who is *washed* or *baptized* (*βεβαμένον*) and has attached himself to the sect, then he is, in truth, and is called, a Jew. But we are, *παραβαττόραι*, transgressors as to our baptism, or *falsely baptized*, if we are like a Jew in pretence, and something else in reality,' etc. The writer is speaking particularly of public teachers, and endeavors to expose the absurdity of their inculcating principles which they do not practise. By a Jew, I think he undoubtedly means a Christian. It is well known that Jews and

Christians were often confounded in the writings of profane authors. I take *βεβαπτίζων* in its metaphorical sense, and would translate the whole passage thus ; ‘ Why dost thou call thyself a Stoic? Why dost thou deceive the multitude? Why dost thou, being a Jew, play the hypocrite with the Greek? Dost thou not see how any one is called a Jew, how a Syrian, how an Egyptian? And when we see any one acting with both parties, we are wont to say, He is no Jew, but he plays the hypocrite. But when he assumes the feelings of one who is imbued [with their doctrine] and united with the sect, then he is in truth a Jew, and is so called. And so we are false, or adulterate baptizers, (*παραβαπτισταί*) Jews in word, but something else in deed, if our feeling (or temper of mind) do not correspond with our profession. The verb *bapto* often signifies metaphorically, *to imbue with a sentiment or doctrine*, as has already been shown on pp. 15, 16; and as the writer is speaking of public teachers, that is, of philosophers on the one hand, and of Christian teachers on the other, it seems requisite to take *parabaptistai* in its appropriate sense of *baptizers*, as I have rendered it.

HISTORICAL NOTICES OF BAPTISM.

In primitive times baptism was performed either in rivers, pools, baths, or baptisteries. The following is extracted from that learned and indefatigable historian, Robert Robinson, in his Hist. of Bap. p. 58-60 : ‘ Baptisteries are to be first sought for where they were first wanted, in towns and cities; for writers of unquestionable authority affirm, that the primitive Christians continued to baptize in rivers, pools, and baths, till about the middle of the third century. Justin Martyr* says, that they went with the catechumens to a place where there was water; and Tertullian adds, that candidates for baptism made a profession of faith twice, once in the church, that is, before the congregation, in the place where they assembled to worship, and then again when they came to the water; and it was quite indifferent whether it were the sea, or a pool, a lake, a river, or a bath. About the middle of the third century baptisteries began to be built; and it is remarkable, that though there were many churches in one city, yet, with a few ex-

* In Apol. ii.

† De Bap. c. 4.

ceptions, there was but one baptistery. This simple circumstance became in time a title to dominion, and the congregation nearest the baptistery, and to whom, in some places, it belonged, and by whom it was lent to the other churches, pretended that all the others ought to consider themselves as dependent on them. When the fashion of dedication came up, the church that owned the baptistery was generally dedicated to St. John the Baptist, and assumed the title of S. John *in fonte*, or S. John *ad fontes*; that is, the church near or at the baptistery. These baptismal churches were generally built near rivers, or waters, as those of Milan, Naples; Ravenna, Verona, and many more. By a baptistery, which must not be confounded with a modern font, is to be understood an octagon building, with a cupola roof, resembling the dome of a cathedral, adjacent to a church, but no part of it. All the middle part of this building was one large hall, capable of containing a great multitude of people; the sides were parted off, and divided into rooms; and, in some, rooms were added without side, in the fashion of cloisters. In the middle of the great hall was an octagon bath, which, strictly speaking, was the baptistery, and from which the whole building was denominated. This was called the pool, the pond, the place to swim in, besides a great number of other names of a figurative nature, taken from the religious benefits which were supposed to be connected with baptism; such as the laver of regeneration, the luminary, and many more of the same parentage.'

Fons were baths placed in the building where the congregation worshiped, and of sufficient capacity to admit of the immersion of adults, as well as of children, although they were not usually adopted till after the custom of infant baptism had become pretty general. 'When the baptism of infants became an established custom,' says Mr. Robinson, 'it was unnecessary for the administrators to go into the water, and they contrived cisterns which they called fonts, in which they dipped the children, without going into the water themselves. In the first baptisteries, both administrators and candidates went down steps into the bath. In after ages the administrators went up steps to a platform, on which stood a small bath which they called a font, into which they plunged children, without going into the water themselves. In modern practice the font remains, but a basin of water set in the font serves the purpose, because it is not now supposed necessary, either that the administrator should go into the water, or that the candidate

should be immersed. This, in England, was custom, not law; for in the time of Queen Elizabeth the governors of the Episcopal Church in effect expressly prohibited sprinkling by forbidding the use of basins in public baptism. ‘ Last of all [the church-wardens] shall see that in every church there be a holy founte, *not a basin*, wherein baptism may be ministered, and it be kept comely and clean.’ ‘ Item, that the font be not removed, nor that the curate do baptize in parish churches in any *basins*, nor in any other form than is already prescribed, etc.’^t Sprinkling, therefore, was not allowed, except, as in the church of Rome, in cases of necessity at home, where a child born after one Sunday or festival was not like to live till the next. That all fonts, fixed and moveable, were intended for the administration of baptism by dipping, is allowed by antiquaries.’ See Rob. Hist. Bap. p. 111. A font remarkable in ecclesiastical history, is that belonging to the church of Notre Dame, in which Clovis, the first Catholic, if not the first Christian king of the Franks, was baptized. The French historians observe concerning the conversion of Clovis, that he had too much spirit to submit to profess a religion before he had examined whether it were true, and that Vedast and Remigius first instructed him in the doctrine of the Holy Trinity, which he afterwards professed to believe, by being thrice dipped at his baptism. See Hist. Literaire de la France, tom. iii. Clovis I. a. 1. Audofledis, the sister of Clovis, was baptized at the same time by trine immersion, and no change of the mode of administration was made on account either of her sex, or her rank, or her health, or the season of the year. See Remigii Rhemorum Episc. Epist. ad Cloveum, or Rob. Hist. Bap. p. 114.

The apostolical form of baptism by immersion, may be traced among the Britons from the first introduction of Christianity in the island. The gospel was unquestionably preached among them, if not during the lifetime of the apostles, yet immediately after, and the earliest historical notices of baptism in their churches go to confirm this statement. The Catholic missionaries,

* A booke of certaine canons, concerning some parte of the discipline of the Churche of England. By John Daye. London, 1571.

^t Advertisements partly for due order in the publike administration of common prayers, and using the holy sacraments, etc. London, 1584.

who first visited them about the beginning of the seventh century, introduced no other practice. Mr. Robinson observes, that, 'the old chroniclers of this country [England] say, the first missionaries from Rome baptized the Anglo-Saxons in rivers;' and John Fox observes, that 'whereas Austin baptized them in rivers, it followeth, there was then no use of fonts.' Bede the Catholic historian, speaking of Paulinus, says, that during thirty days he was constantly employed from morning till evening, instructing the people concerning the gospel, and after they were instructed, baptizing them in the river *Glen* (*in flumine Gleix*); and again, that in another province, he baptized in the river *Swale* (*in flumine Swala*); 'for,' says he, 'they could not build oratories or baptisteries there in the infancy of the church.' See Bed. Hist. Eccles. L. 2. c. 14. Prince Edward, afterward King Edward VI., and the princess Elizabeth, the former of whom was born in October, and the latter in September, were both carried to church and baptized in public, and both by trine immersion; so that dipping, as Mr. Robinson observes, had not then been exchanged for sprinkling, on account of cold. See *Baptizatio reg. Eliz.* vol. 2. p. 670. Ex. Ms. in coll. corp. Chr. Cantab. Miscel. G. num. 381, *The christening of Prince Edward, the most dearest son of Henry VIII.* Prince Arthur, eldest son of Henry VII., was born on the twentieth of October, 1486. On the following Sunday he was carried to the cathedral and baptized by immersion in the public congregation, although, as it is said, 'the wether was to coulde and to fowle to have been at the west ende of the chirche.' See *Antiquarian Repertory*, Vol. iv, *Procession to the christening of Prince Arthur, son to Henry VII.* Or, Rob. Hist. Bap. p. 120. Till the time of Cromwell's usurpation, it was customary in all the collegiate churches of France and England, for the boys belonging to the choir to celebrate annually, either on the day of St. Nicholas, Dec. 6, or on that of the Holy Innocents, Dec. 28, the festival of the *boy-bishop*, when a little prelate and his chapter performed divine service in the cathedral in imitation of the bishop and his prebendaries, and afterwards acted plays called *miracles*, *moralities*, *interludes*, or *farees*, in different parts of the town. In one of these plays, composed by John Bale, (about A. D. 1538,) afterward bishop of Ossory, there is a passage that goes to show very clearly the meaning they usually attached to *baptizo*, as well as the general practice at that time. The pas-

sage represents God the Father as sending John to baptism; while John modestly replies in the language of Jer. 1: 6. These are the words:

The Father. Preache to the people, rebukyng their negligence,
Doppe [dip] them in water, they knowledgynge
 their offence,
 And say unto them, the kingdom of God doth
 cum.

John. Unmete Lord I am, Quia puer ego sum.*

ENGLISH LITURGY.

What is said on p. 84, respecting the English Liturgy having always required immersion except in cases of weakness, is to be understood of the baptism of infants. Indeed, only infant baptism is recognized in the Liturgies of 1547 and 1603. But in the last revision in 1661, there was added the order for the baptism of adults, in which the priest is required to place the candidate according to his discretion, conveniently by the font, and either to dip him or pour water upon him. The order for the baptism of infants, however, was retained without material alteration.

CORRESPONDENCE.

The following communication was addressed to the author, in reply to some inquiries respecting the manner of baptism among the primitive churches, and the origin of infant baptism. Dr. Neander of Berlin, Prussia, ranks among the first scholars and theologians of Germany. As an ecclesiastical historian, it is supposed that there is not his superior. Though, as a Pedobaptist, he attempts to justify the practice of infant baptism and sprinkling, yet he frankly admits that the former is wholly destitute of scriptural

*Collection of old plays. A tragedye or enterlude. Compyled by Johan. Bale, 1598. 'Quia puer ego sum,' for I am a child.

authority ; and that the latter was unknown in the history of the primitive churches.

' BERLIN, Aug. 23, 1833.

DEAR SIR,

' 1. As to your question on the original rite of baptism, there can be no doubt whatever, that in the primitive times the ceremony was performed by immersion, to signify a complete immersion into the new principle of life divine, which was to be imparted by the Messiah. When St. Paul says, that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and rising again out of the water. The practice of immersion, in the first centuries, was, beyond all doubt, prevalent in the whole church : the only exception was made with the baptism of the sick, hence termed *baptisma clinicorum*, which was performed merely by sprinkling. But, in the third century, many began to doubt whether such a baptism was to be considered as valid, and the question was put to Cyprian of Carthage, (see his 76th letter to Magnus,)—' An habendi sint legitimi Christiani eo quod aqua salutari non loti sint, sed perfusi,' [whether they should be considered as properly Christians, seeing that they were not bathed in the salutary water, but merely sprinkled :] which proves how necessary the complete *lotio* was thought at that time. Cyprian, however, rightly answered, that this could make no difference where necessity required the abridgement of the outward ceremonies : ' aspersionem quoque aquæ instar salutaris lavaci obtinere,' [that sprinkling was of equal validity with the salutary bath :] and thus the true Christian spirit ought always to have aimed at separating, in holy ceremonies, the essential parts from those merely accidental, and not to lay too much weight on the equality of forms. May this spirit animate those who administer baptism with immersion, as well as those who only use sprinkling.

' 2. As to your question on infant baptism, it cannot possibly be proved that it was practised in the apostolical age. That mention is made of the baptism of whole families, proves nothing ; for it does not follow that there were infants amongst them. The late introduction of infant baptism ; the opposition it met with still in the second century, rather speak against its apostolical origin. The first trace that may with some reason be referred to it, is to be found in a work of Irenæus, written subsequently to the

year 177, in the second book, 'Adversus Hæreses,' Chsp. xxii. §4. 'Omnis enim per semetipsum venit salvare: omnes, inquam, qui per eum renascuntur in Deum, infantes et parvulos et pueros et juvenes et seniores. Ideo per omnem vñit ætatem et infantibus infans factus sanctificans infantes, parvulus parvulus sanctificans hanc ipsam habentes ætatem simul et exemplum illis pietatis effectus et justitiae et subjectionis, in juvenibus juvenis, exemplum juvenibus siens et sanctificans Domino,' [For he came to save all by himself: all, I say, who by him are regenerated unto God, infants, and little ones, and children and youth, and adults. Therefore he passed through every age, both becoming an infant among infants, sanctifying infants; becoming a little one among little ones, sanctifying those of this age, and setting them an example of holiness, righteousness and obedience; becoming a youth among youth, setting an example to these, and sanctifying them to the Lord.] It is remarkable that the *infantes* are here expressly distinguished from the *parvulos*, to whom Christ could also be useful by his example; and the former are, therefore, represented as not of an age to derive any benefit from the example of Christ. There can, therefore, here only be meant an objective sanctification, which may be transferred to them (the *infantes*) from Christ, and be considered their own, in as far as, through Christ, they are born again to God. Regeneration and baptism, we see, are closely connected by Irenæus, and, indeed, with respect to this age, one can hardly understand by regeneration any thing else except baptism. Most probably, therefore, we find here the first trace of infant baptism; at least, the idea which, as founded in analogy to the Christian faith, gave rise to the application, although it was no apostolical institution, and was established, and could only be established, when Christianity had more deeply penetrated into family life; the idea Irenæus points out here, that Christ, by the godly life he imparted to the human nature, had sanctified the same from the first germ of its development. The child born of a Christian family was to have this advantage: that from the first ray of its consciousness, it developed itself under the anticipating influence of the spirit of Christ, that quickeneth the whole community for which it was to be reared, and thus put under the influence of godly principles, ere the ungodly could have obtained their full empire over it. Under such circumstances, therefore, regeneration was not meant to form a new period in his life, which began at a certain moment,

and formed a contrast with a former worldly life : it was to commence imperceptibly, and continue through the whole life. Hence, baptism also was not to form a new period, but as a visible token of regeneration, it was to be administered to the child at its very entrance into life, in order to consecrate it to the Redeemer. Some ten years later, however, an eminent doctor, Tertullian of Carthage, raises his voice against infant baptism, in his book 'De Baptismo,' the 18th chapter, maintaining that baptism should only be administered to such as had a right knowledge of the obligation it imposed upon them, and were conscious of the faith they confessed. Thus, at that time, both the views for and against infant baptism, could well subsist one by the side of the other, and thus one ought, in the spirit of Christian love and wisdom, at all times to have done justice to one another in this, and acknowledge it in the Christian brotherhood ; as for both ways there may be alleged some ground in favor, according to the points of view from which they may be considered. It was only in the course of the third century that infant baptism was acknowledged as an apostolical institution, and not long afterwards it became a

universal practice.

' Saluting you cordially in the communion of Christ,

Yours truly,

(Dr) NEANDER.'

No. 45.

THE
SCRIPTURE GUIDE
TO
BAPTISM:
CONTAINING
A FAITHFUL CITATION OF ALL THE PASSAGES OF
THE NEW TESTAMENT WHICH RELATE
TO THIS ORDINANCE,
WITH
EXPLANATORY OBSERVATIONS ;
AND ATTENDED BY
NUMEROUS EXTRACTS FROM EMINENT WRITERS.
With an Appendix.

BY R. PENGILLY.

FROM THE NINTH LONDON EDITION, REVISED AND IMPROVED BY THE AUTHOR.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and **SEARCHED THE SCRIPTURES** daily, whether those things were so.—Acts xvii. 11.

Whatever pretends to exceed the direction of the Word may safely be rejected, cannot safely be admitted.—Dr. OWEN.

Philadelphia:
PUBLISHED BY THE
BAPTIST GENERAL TRACT SOCIETY,
AT THEIR DEPOSITORY, No. 21, SOUTH FOURTH STREET.

1837.



INTRODUCTION.

I do not know that I can better introduce the following pamphlet to the reader than by stating the origin of it; its reference to my own case and circumstances, he will kindly excuse.

From my earliest childhood, I was taught to say, that, "in my baptism,—I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."* My instructors would readily admit, and in effect taught, the following sentiments, lately given to the world by different writers:—

One affirms—"With the water of our baptism, the grace of regeneration, the seed of the Holy Ghost, the principle of a higher existence is committed to the soul; it grows with us as an innate impression of our being....As long as the believer trusts to his baptism as the source of spiritual life, all is well."†

Another adds—"On a topic so interesting, I might have well enlarged. I might have told you that only by baptism we are admitted into Christ's flock on earth; by baptism we are adopted into his covenant, incorporated into his church....that in baptism all our sins are pardoned, and the Holy Ghost bestowed."‡ And another—"Baptism brings its privileges along with it—is a seal of the covenant—does not lose its end through the indisposition of the receiver."§

These sentiments, as far as I received them, were very gratifying. I seem to have been put, by the kindness of my parents and sponsors, into a situation of unspeakable advantages, and, above all, my heaven was secured, and I had nothing to fear in life or death.

Being, however, afterward brought under a faithful ministry, I observed a most ASTONISHING DIFFERENCE between the statements of the pulpit and the sentiments I had been taught in childhood, as given above. Here I was taught 'that all mankind were by nature *sinners, depraved, and guilty*,—that unless they be brought to *repent* of sin, to *believe* in Christ, to *seek* and *find* mercy from God through the Saviour, they must inevitably perish!—As to what was done for me in infancy, I was assured it profited me nothing. My excellent minister would not hesitate to appeal to his congregation, in the inquiries which recently appeared in a public paper:—

"Is not the sponsorial part of the baptismal service a fragment of popery, without the shadow of a foundation in the Holy Scriptures?

"Are not thousands of children, who show no signs whatever of spiritual regeneration, taught to repeat a DELIBERATE FALSEHOOD, from week to week, when, according to the instructions of their catechism, they declare that at baptism they were made 'members of Christ, children of God, and inheritors of the kingdom of heaven'?"

"Are not multitudes of young people brought to the rite of confirma-

* See the Church of England Catechism, and Baptism of Infants.

† Mr. W. HARNESSE, minister of St. Pancras' chapel, London, in a sermon on *Baptismal Regeneration*, pp. 135, 138.

‡ W. B. Knight, Perpetual Curate of Margam, and Examining Chaplain to the Lord Bishop of Llandaff, in a *Letter on Baptism*, p. 26.

§ In Adam Clark's Commentary, at the end of Mark.

tion, merely that they may renew the solemn farce which was performed by their sponsors at baptism; and that they might take a vow which they never intended to fulfil?"*

What these questions implied, and the preceding remarks expressed, appeared to me awfully serious; and the CONTRARIETY of sentiment which prevailed, and which the foregoing quotations exhibit, was exceedingly perplexing. My highest and best interest for time and eternity was here involved. On the one hand, I was told that by my baptism "all was well," and on the other, that the ordinance, as observed upon me, was a "solemn farce!"

What should I do in this case? Why this, I resolved, I would do: I would take a New Testament, and go through it, and mark down and distinguish in the margin, *all those passages which related to baptism*; and when I had done so, I would read them all over in succession, as one chapter, with care and attention; and as I knew this blessed book was the only original and divine authority on the subject, here, I inferred, I should learn correctly what this ordinance *did for children*—what was the *office of sponsors*—and how the ordinance *sealed to me* the blessing of the covenant.

To my surprise, the New Testament was ENTIRELY SILENT upon ALL these points! I could not find a single passage relating to the baptism of infants—nor one relating to sponsors—nor one about baptism bringing me into the covenant, or sealing to me its blessings! Every passage I could find, descriptive of the persons baptized, either by John or the disciples of Christ, represented them as persons *grown up, instructed, and believing the gospel*; nor could I find any passage relative to their *bringing their children with them*, or at any period *to be baptized*. I found, also, that all the *commands and instructions* given respecting baptism entirely related to its administration to believers, and not one included the *duty of parents* in securing, by this all-important ordinance, the spiritual and eternal well-being of their children!

Now, when I considered the unbounded benefits said to be consequent upon children's baptism, and the solemn manner in which I was required to repeat these statements in early life, as if they were the plainest subjects in Scripture, the reader may judge of my surprise in finding them entirely destitute of that sacred authority!

In the end, I was brought to believe that the institution was altered—that it was not *now* observed, where I was early instructed, as *originally appointed* of Christ. Yet to alter Christ's institutions appeared to me a VERY PRESUMING ACT: it was derogatory to the authority of Christ, and a reflection on his wisdom; and as I remembered how God manifested his displeasure against any alteration of what he had appointed, under the Old Testament, so I inferred he must be *equally displeased* with any alteration of the New Testament ordinances. A passage I met with in MATTHEW HENRY's *Exposition*, respecting the conduct and awful fate of Aaron's sons in taking common fire, instead of fire from the altar, to burn incense, I deemed very impressive, and quite appropriate to this subject:—

* In "THE RECORD," (a paper in the Church of England interest,) for November 30, 1829, headed "Questions for the Consideration of the Ecclesiastical Authorities of the Realm." See also MR. HYATT, cited at p. 63.

"Not being holy fire, it is called *strange fire*; and, though not expressly forbidden, it was crime enough that God '*commanded it not*.' For, (as Bishop HALL well observes here,) 'It is a dangerous thing, in the service of God, to decline from his own institutions; we have to do with a God who is *wise to prescribe* his own worship, *just to require* what he has prescribed, and *powerful to revenge* what he has not prescribed.' Now that the laws concerning sacrifices were newly made, lest any should be tempted to think lightly of them, because they descended to many circumstances which seemed very minute, those that were the *first transgressors* were thus punished for a *warning* to others, and to show how jealous God is in the matters of his worship. Being a holy God and sovereign Lord, he must always be worshipped exactly according to his own appointment; and if any jest with him, it is at their peril."—On Lev. x.

My mind was considerably exercised upon this subject. 'Not willingly,' I was constrained to say, 'would I jest with Christ's ordinances, or would I support any alteration of his institution. If I knew his will, I would observe and keep it; for the time is coming when I must stand at his bar to give *an account of the deeds done in the body*; and if I was one of those who altered his ordinances, or countenanced such a daring presumption, I should have cause to anticipate his divine displeasure.' With these impressions I came to the determination, that, at any risk, what the Scriptures taught on baptism I would endeavour to receive and hold,—that as CHRIST was to be my *ONLY JUDGE* at the last, so he should be my *ONLY GUIDE* upon this subject. His command to every disciple is, "follow me;" and to enable him to do so he added, "Search the Scriptures, for they are they that testify of me." Here I saw the path of duty plainly marked out by the footsteps of my Saviour, and instructions of his word; and his unbounded love and his infinite dignity rendered obedience to him unspeakably solemn and delightful.

I resolved, also, to read whatever authors I could meet with upon this subject, and though I was soon brought to decide, and acted upon that decision, guided, I hope, by the word of God; yet for several years there was not an author that fell in my way, whether treating of the *subject* of baptism, or the *mode* of it, or the *spiritual intention* of the ordinance, but I felt disposed to examine his arguments. Nothing surprised me more than the *strange diversity* and opposition of sentiment which I observed between different very eminent writers. What one labored to establish, another as zealously exploded; and I am thoroughly convinced that the *ONLY WAY* for an inquiring mind to obtain solid satisfaction upon the subject is to lay aside all preconceived sentiments and prejudices, and to come, with a teachable spirit, to the fountain-head of information,—to take the New Testament and to go through it, allowing one passage to assist in the understanding of another, and here, on Heaven's authority, to form his opinions, and to come to a decision.

But those portions of Scripture which relate to this ordinance are interspersed throughout almost the whole of the New Testament, and for the use of an INQUIRER upon this subject, a TRACT, containing a *COMPLETE COLLECTION* of all those passages, appeared to me exceedingly desirable. Being called, by the grace of Christ, to the all-important work of the ministry in the body of Christians, with which, from con-

scentious principles, upon giving up my early views in favor of infant baptism, I became united, I felt the want of such a pamphlet when referring inquirers to the divine and infallible source of information. Not finding such a work in existence, I resolved to prepare it. My first effort was well received; and I afterwards enlarged it, by subjoining to each section of Scripture a few explanatory observations, and supported the sense I had given by extracts from the works of eminent paedobaptist writers. This work is now before the reader, and the following is its arrangement.

PLAN AND CONTENTS.

THE various portions of Scripture relating to baptism, I have here arranged as *Three Chapters*.

CHAP. I. The several passages in the Four Gospels, divided into VII sections, as they occur; page 9 to 27.

CHAP. II. The several passages in the Acts of the Apostles, divided into IX sections, as so many successive instances of baptizing; p. 27 to 44.

CHAP. III. The several passages in the Epistles, divided into III sections, as they have special allusions; p. 45 to 52.

To these Scriptures and their illustration, I have subjoined an APPENDIX, containing a BRIEF EXAMINATION, I. Of the common Reasons and Arguments by which the Baptism of Infants is urged and defended, 52 to 70. II. Of the Evidence in favor of Immersion as the Mode, p. 71 to 80. III. Of the Design of the Great Head of the Church in the appointment of this ordinance, p. 80 to 81. And, finally, offering a few general CONCLUDING OBSERVATIONS upon the subject, p. 81 to 86.

I am not conscious that I have written a single sentence, but as the dictate of sincere conviction; and, I hope, not one inconsistent with Christian candor. I love my brethren in the faith, notwithstanding upon this particular subject they may differ from me; and though I have seen no small portion of *sarcastic wit* brought into the controversy, I have not once borrowed from that treasury; my cause wanted not *that auxiliary*.

I take this opportunity of expressing the satisfaction I have felt in the kind recommendations which numerous ministers have given to this little work, not only in Britain, but in India, and especially in the United States of America, where it has gone through several large editions. But, most of all, my gratitude is due to the AUTHOR of all goodness, for the testimonies I have received that "the publication has been eminently useful to many of the disciples of Christ, in freeing their minds from the mists of error, engendered by the doctrines and commandments of men, and leading them into scriptural views of this important institution of the kingdom of heaven." (*New Baptist Miscellany*, for 1828, p. 109.) I hope the alterations and additions made in the present edition will render it still more acceptable and useful.

Newcastle upon Tyne, Jan. 1, 1836.

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SCRIPTURE GUIDE TO BAPTISM,

&c. &c.

CHAPTER I.

PASSAGES IN THE FOUR GOSPELS.

§ I. *The Mission, Preaching, and Baptizing of John the Baptist.*

THE first place of Scripture, where the ordinance of baptism is found, is in the account given of the ministry of John the Baptist, the forerunner of Christ. The surname of "Baptist" was most probably given him because he was "sent to baptize" by Divine authority, and was the first so authorized and employed. As all the four evangelists have given some account of John, I shall unite the testimony of the four, and present it to the reader in a continued relation.

Mark i. 1. THE beginning of the gospel of Jesus Christ, the Son of God. John i. 6, 7.

There was a man sent from God, whose name *was* John: the same came to bear witness of the Light, that all *men* through him might believe. Matt. iii. 3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.

Luke i. 16, 17. And many of the children of Israel shall he turn to the Lord their God: And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. iii. 1, 2. Now—the word of God came unto John, the son of Zacharias, in the wilderness.

Matt. iii. 1. In those days came John the Baptist, preaching in the wilderness of Judea; Luke iii. 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; Matt. iii. 2. And saying, repent ye, for the kingdom of heaven is at hand.

Acts xiii. 24. John preached the baptism of repentance to all the people of Israel; xix. 4, saying unto the people, that they should believe on **HIM** which should come after him, that is, on Christ Jesus.

John i. 19 to 31. And this is the record of John, when the Jews sent priests and Levites to ask him, Who art

thou? He confessed, I am not the Christ. I am the voice of one crying in the wilderness, Make straight the way of the Lord. And they asked him, Why baptizest thou, if thou be not that Christ? John answered, I baptize with water: but there standeth one among you—who, coming after me, is preferred before me. That he should be manifest to Israel, therefore am I come baptizing with water.

33. [For God] sent me to baptize with water.

Matt. iii. 5. Then went out to him Jerusalem and all Judea, and all the region round about Jordan, 6. And were baptized of him in Jordan, confessing their sins.

Mark i. 4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins; 5. And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

Luke iii. 12. Then came also publicans to be baptized, and said unto him, Master, what shall we do? 13. And he said unto them, Exact no more than that which is appointed you.

Matt. iii. 7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8. Bring forth, therefore, fruits meet for repentance: 9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. 11. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

CHRISTIAN READER: There are THREE INQUIRIES, in relation to the ordinance of baptism, upon which, I shall imagine, you are desirous of obtaining satisfaction of mind, purely deduced from the Scriptures; namely,—

I. Who are proper *subjects* of Christian baptism, according to the authority of Christ, and the practice of his harbinger and apostles?

II. By what *mode* should the ordinance be administered, according to the same authority and practice?

III. What is the *spiritual design* of baptism, and in whom is that design realized?

These three inquiries will be kept constantly in view in the following pages. In the foregoing section of Scriptures you have a full account of John the Baptist, with reference to his practice, in which you may notice,—

1. *His mission was divine.* He was “sent from God.” He was raised up by the special purpose and power of God, and employed in a work entirely his own; succeeding to no one who had gone before him, and followed by no one in the same office. His instructions for his work he obtained by Divine revelation:—“The word of God came unto John,” and thus his entire work was of God’s immediate appointment.

2. *The great object of his ministry was to “prepare the way of the Lord,”* i. e. of Christ, who was immediately to follow him, according to the prediction of the prophets; Isa. xl. 3. Mal. iii. 1. This great design John was to accomplish, 1. By *proclaiming repentance*—impressing on the minds of his hearers their *guilt* before God; the necessity of being sensible of it, and *confessing* it; and thus, with contrition of heart, “to turn to the Lord their God.” 2. By *announcing the immediate approach of the long-promised MESSIAH*; assuring the Jews that his “kingdom was at hand”; and, 3. By seriously charging and exhorting them to “Believe on him who should come after him, that is, on Christ Jesus.” By these labors, attended with the blessing of heaven, he was “to make ready a people prepared for the Lord.” And this was happily accomplished, inasmuch as the first disciples of Christ were previously disciples of John. John i. 35—47.

It does not appear, therefore, that the design of John’s mission could be realized in any but in *adult* persons, or persons come to the years of understanding; none else could repent of sin; none else could embrace the glad tidings of the coming Saviour, and thereby be “a people prepared” for the service of Christ; who, within one year, was to follow John, and receive the people so prepared.

3. *His ministry was to be followed by the administration of the ordinance of baptism.* His commission from heaven included this ordinance. Baptism, as a divine institution, was unknown in the church of God previous to the mission of John. But he informed his hearers, that the same God who sent him to prepare the way of the Lord, “sent him to baptize with water,” John i. 33, and this too was preparatory to the ministry of Christ, as it was fitted and intended to teach the *guilt of sin*, and the penitent sinner’s *purification* in the way which the gospel of Christ should bring more fully to light. Of that blessed work of purification baptism was an appropriate and impressive **EMBLEM**. In accordance with these remarks,* we have the excellent

* In this work I shall introduce numerous extracts from the writings of eminent Pædobaptist authors, who, though they practised differently from what is contended for in these pages; yet, some upon one part of our inquiry, and some upon others, have fully granted and allowed the Divine authority of what I shall endeavour to point out as having that authority, to the attention of the reader. As, however, I

MATTHEW HENRY. "Baptism with water made way for the manifesting of Christ, as it supposed our corruption and filthiness, and signified our cleansing by him, who is the *Fountain opened*." Of John's express commission from heaven for baptizing, Mr. Henry adds, "See what sure grounds John went upon in his ministry and baptism. He did not run without sending; God sent him to baptize. He had a warrant from heaven for what he did... God gave him both his mission and his message; both his credentials and instructions." *Expos. on John i. 6—14, and 29—36.*

4. *The persons John baptized had received his ministry, and were professed penitents.* One particular circumstance is expressly asserted by Matthew, and repeated again by Mark, descriptive of the persons whom John baptized, and by the latter it is asserted of "all" of them; namely, that they **CONFESSED THEIR SINS**. He had preached repentance—exhorting to repentance—and of the Pharisees and Sadducees demanded the "fruits of repentance;" while he peremptorily rejected every plea they might urge, particularly that, in which they generally gloried, *that they were the children of Abraham*; and hence in accordance with *that repentance* which John thus *preached and demanded*, "they were all baptized of him, confessing their sins." Thus his baptism is expressly called by Mark i. 4, by Luke iii. 3, and twice by Paul, Acts xiii. 24, and xix. 4, "the baptism of repentance." This being admitted, it will follow, that the persons, yea *all* the persons, whom John baptized, **WERE THOSE WHO HAD RECEIVED AND BELIEVED HIS MINISTRY**; and, as the "fruit" of their conviction, they openly professed repentance toward God, and faith in the approaching Saviour. Thus,

MR. ERSKINE. "John's baptism was termed the *baptism of repentance*, and baptism *to repentance*; because he required of ALL, whom he admitted to baptism, a profession of repentance, and exhorted them to such a conduct as would demonstrate their repentance genuine." *In Booth's Pædobap. Exam. Vol. II. p. 241. Ed. 2.*

MR. SCOTT. "It does not appear that any but adults were baptized by John... adult Jews, professing repentance and a disposition to become the Messiah's subjects, were the **ONLY PERSONS** whom John admitted to baptism." *Comment. on Matt. iii. 5, 6.*

MR. BURKITT. "John's baptism was the baptism of repentance, of which infants were incapable." *Expos. Notes on Matt. xix. 13—15.*

OF THE MODE OF JOHN'S BAPTISM.

My reader will, no doubt, be aware that the ordinance of baptism is administered **THREE** different ways, in different countries, and by different bodies of Christians; namely, by **DIPPING—POURING**—and

shall make my work as *brief* as possible, these extracts must necessarily be short, but care shall be taken to give the *real meaning* of every writer in the passages cited. Their *brevity* can form no objection; or the same objection might be made against passages cited by the apostles in the New Testament.

SPRINKLING. He will also be aware, that in *whatever way* the water be employed, it cannot take away sin. No spiritual benefit can be conveyed by any one mode more than by another; but, notwithstanding this, it is a serious and interesting question, *which of these has DIVINE AUTHORITY?* How did the harbinger of Christ, having *God's command* upon the subject, administer the ordinance? *By which of these modes was Jesus baptized? and his disciples* by his sanction? There can be but **one** mode that has this DIVINE AUTHORITY; a deviation from this, is a deviation from the revealed will of God, and can be nothing better than a mere human invention. What is that **one** authorized mode? Will the Scriptures afford an inquiring mind satisfaction on this subject? No doubt; they were intended for that purpose, on this as well as on every other subject, in which our obedience to God is required.

Turn then your eye, reader, from the diversified and often varying practices of men, to that unerring and unchangeable source of information, which, in these pages, we propose to examine. Two inquiries here suggest themselves:—

I. What does the *word* in the original language, employed by the Spirit of God to express this ordinance, signify? Does it express the action of *dipping, pouring, or sprinkling?*

II. What mode do the *circumstances* attending the ordinance most evidently favor?

I. To express the *action* by which this ordinance is to be administered, the word so chosen is *Baptizo*; which our translators have not rendered into English by a verb of our own language expressive of the *same action*, but adopted the original Greek word, which with us is to *baptize*. To obtain therefore the *sense* of this word, we will turn to a Lexicon, where the word in question is explained.* The following is from the excellent Greek and English Lexicon of DR. JOHN JONES, which gives the plain sense of words without refining or accommodating:—

"*Baptizo, I dip;—I dye, stain.*

Baptizō, I plunge; I plunge in water, dip, baptize; bury, overwhelm.

Baptizomai, I am plunged; plunge myself in sorrow; submit to, suffer.

Baptōsis, immersion, baptism; plunging in affliction."

To the unlearned reader it may be proper to observe, that the *first* of these words is the *theme* or *root* of the three following, and gives the *primary idea* of all; the first sense of which is *to dip*. The *second* is the word chosen by inspiration, to express the *action* by which the ordinance is administered, *to baptize*, i. e. *to plunge*. The

* We might here call to our assistance lexicographers and other learned writers out of number; but I may with confidence affirm, that in citing *one*, we cite *every* competent authority on the subject; for, in the *proper* and *primary* sense of the word *baptize*, learned men of all classes and countries are agreed, as I shall show in the Appendix.

third is the same, in the *passive* form, used by our Lord respecting his sufferings, in Matt. xx. 22, 23, and Luke xii. 50. The last is the Scripture name of the ordinance, *baptism*; the first sense of which is *immersion*.

According to this authority, *to baptize*, is, *to plunge, to plunge in water, to dip*; and then, figuratively, *to plunge or overwhelm, as in sorrow, suffering, or affliction*; and also, that *baptism* is *immersion*. I refer my reader to the Appendix, at the end of this pamphlet, (Part II.) for a confirmation of the sense here given; and requesting him to associate this sense with the words *baptize* and *baptism*, when they occur in future sections of Scripture, in order to observe whether that sense harmonizes with other statements connected with the ordinance, we pass on to notice

II. What mode do the *circumstances* attending the ordinance, as now administered by John, most evidently favor?

1. We should notice the *place* where John administered this ordinance. It was "the river Jordan." If, in reference to the people of Jerusalem, a situation where water might be easily obtained for *sprinkling* or *pouring* was what John required, we read of our Lord at this place, directing the man that was born blind to go and "wash in the pool of Siloam;" so we read of the "pool called Bethesda," and "the brook Cedron;" all *in* or *near* Jerusalem, (and we read of others in the Old Testament); and, without doubt, at some of them the penitent Jews of that city and neighborhood might have received the ordinance, if *such* were the mode by which John administered it; and it cannot reasonably be imagined he would have required those persons to go the distance of several miles for the convenience of the river Jordan: more reasonable to suppose he would have baptized in every town and village where his ministry had its intended effect; and, especially, at or near the metropolis. This strongly favors the opinion, that **IMMERSION** was his mode. Thus,

Mr. TOWNSON. "For what need would there have been of the Baptist's resorting to great confluxes of water,—were it not that the baptism—was to be performed by an immersion? A very little water, as we know it doth with us, sufficing for an effusion or sprinkling." *In Booth's Pædobap. Exam.* Vol. I. p. 209. Ed. 2.

2. It is moreover affirmed, that not only was *the river Jordan* chosen by John for his baptism, but Matthew states, the people "were baptized of him IN Jordan," and Mark adds, "IN the RIVER of Jordan." The idea of *going into the water of a river* for the purpose of baptizing in it, by sprinkling on the face, or pouring on the head, is too absurd to be entertained.

3. John also states himself, "I indeed baptize you (*εἰς ὕδατα*,) that is, "IN water;" not "*with* water," as it is rendered in the English authorized version. The passage was translated *in water*, in some of the early versions of the New Testament into our language. It is *in water* in the Vulgate, Syriac, Arabic, and Ethiopic versions; it is so rendered by Montanus, and recently, in our own country, by that pre-eminent scholar, G. Campbell, (Principal of Marischal College, Aberdeen,) whose

judicious and, in my opinion, unanswerable note upon the place I will lay before my reader.

MR. CAMPBELL. "So inconsistent are the interpreters last mentioned [i. e. certain Protestant] that none of them have scrupled to render *εν Ἰορδάνῃ*, *in Jordan*; though nothing can be plainer than that, if there be any incongruity in the expression *in water*, this, *in Jordan*, ~~must~~ be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution—which would have made this deviation from the text too glaring. The word *βαπτίζειν*, both in sacred authors and in classical, signifies *to dip*, *to plunge*, *to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*; the term used for dyeing cloth, which was by immersion. It is always construed suitably to this meaning; thus it is, *εἰς υἱότητα*, *εἰς τὸν Ἰορδάνην*. (that is, *in water*, *in the Jordan*.) "But I should not lay much stress on the preposition *εν*, which, answering to the Hebrew (*beth*), may denote *with*, as well as *in*, DID NOT THE WHOLE PHRASEOLOGY, in regard to this ceremony, CONCUR IN EVINCING THE SAME THING. Accordingly, the baptized are said *to arise*, *emerge*, or *ascend*, ver. 16, and Acts viii. 39, *from or out of the water*. When, therefore, the Greek word [baptizo] is adopted, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import." Let the reader seriously consider what follows. "It is to be regretted that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. *The true partisan, of whatever denomination, ALWAYS INCLINES TO CORRECT THE DICTION OF THE SPIRIT BY THAT OF THE PARTY.*" *Four Gospels, Note on Matt. iii. 11.*

TERTULLIAN, who lived within a century after the apostle John, mentions expressly the people (*quos Joannes in Jordane tinxit*) "whom John dipped in Jordan." *In Stennett's Answer to Russen*, p. 144.

Would it not be absurd to render the passage "John baptized *with* the Jordan?" and if, of necessity, it must be "*in the Jordan*," then it undeniably follows, it must be "*in water*;" and baptism *in water* or *in a river*, wherever so observed throughout the world, is baptism by *immersion*. But I hope to satisfy any candid inquirer on this subject in the Appendix.

MR. HERVEY, when contending that *εν* signifies *in*, adds, "I can prove it to have been in peaceable possession of this signification for more than two thousand years." "Every one knows," he observes in another place, that *with* "is not the native, obvious, and literal meaning; rather a meaning swayed, influenced, moulded by the preceding or following word." *Letters to Mr. Weasly*, Let. X. and II.

LIGHTFOOT AND ADAM CLARKE. "That the baptism of John was by *plunging* the body (after the same manner as the washing unclean persons—was) seems to appear from those things which are related of him; namely, that he *baptized in Jordan*, that he *baptized in Enon, because there was much water there*," &c. *In A. Clarke's Commentary*, at the end of Mark

Inference. If, then, I am a sincere inquirer after the will of God, and disposed to gather that will from what God has been pleased to reveal in his word for that purpose, I am constrained, from the foregoing Scriptures, to draw the following inference, namely, ‘that John baptized none but those who gave him satisfactory evidence of being *conscious of their sin* and guilt before God, and whom he exhorted to *repent* and to *believe* in Jesus; and as to the Mode, that he *immersed* them *in water, in the Jordan.*’

§ II. *The Baptism of Jesus Christ, from the four Evangelists.*

OUR Lord’s baptism we next find immediately following the foregoing account of John. This place attaches to it infinite interest, by the infinite dignity of the Person baptized.

Matt. iii. 13. Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. 14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15. And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him. Mark i. 9. [Thus] Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

Matt. iii. 16. And Jesus, when he was baptized, went up straightway out of the water. Mark i. 10. And—coming up out of the water, Luke iii. 21. and praying, the heaven was opened, 22, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. 23. And Jesus himself began to be about thirty years of age.

John i. 32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 29. 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God, which taketh away the sin of the world! 34. And I saw, and bare record that this is the Son of God. 28. These things were done in Bethabara, where John was baptizing.

What, my pious reader, shall we say of the Person baptized in this case! What an honor is hereby attached to the ordinance, and consequently to all that duly follow the example of the Redeemer in it!

Let the man who slighteth and contemneth this sacred institution, calling it “an useless, unmeaning ceremony, incapable of washing away sin, or of effecting any good,” let him read these verses, and view the im-

maculate Son or God, who had "no sin" to wash away, proceeding from Galilee down to Jordan "to be baptized." Let him see the "Wisdom of God" entering the streams, and bowing beneath them,

"The emblem of his future grave!"

This, we should suppose, would induce a different sentiment of the ordinance, and silence every objection to the practice of it. And if a sight of CHRIST in Jordan had not that effect, let him *hear* and *see* the approbation of the FATHER and SPIRIT testified on this very occasion, and *immediately* upon his submission to this sacred rite. Never was an ordinance so honored! Here is a dignity given to it infinitely exceeding any of the rites of the Old Testament. Each PERSON of the sacred TRINITY is specially present, and each DIVINE PERSON gives it the testimony of his approbation! The blessed REDEEMER submits to be baptized; the FATHER, at the instant of his rising from the water, calls him *his beloved Son*, in whose conduct he was *well pleased*; and the DIVINE SPIRIT, at the same instant, descended upon him in a visible form! O, to have witnessed this scene, how overwhelming! Nothing, since the commencement of time, has equalled in sublimity and glory this wonderful event.

Four things are to be noticed in this place. 1. The Reason why Christ would be baptized; upon which, hear the celebrated and excellent

WIRSUS. "Our Lord would be baptized, that he might conciliate authority to the baptism of John—that by his own example, he might command and sanctify our baptism—that men might not be loath to come to the baptism of the Lord, seeing the Lord was not backward to come to the baptism of a servant—that, by his baptism, he might represent the future condition both of himself and his followers; first *humble*, then *glorious*; now mean and low, then glorious and exalted; that represented by IMMERSION, this by EMERSION—and, finally, to declare by his voluntary submission to baptism, that he would not delay the delivering up of himself to be immersed in the torrents of hell, yet with a certain faith and hope of emerging."—*In Pæd. Exam.* Vol. I. page 147.

2. The Time chosen for fulfilling the promise of pouring forth the Spirit upon Christ. This is noticed and improved by the pious

DODDRIDGE. "Jesus had no sin to wash away, yet he was baptized; and God owned that ordinance so far as to make it the season of pouring forth the Spirit upon him. And where can we expect this sacred effusion, but in a conscientious and humble attendance upon divine appointments?" *Fam. Expos.* Improv. of the place.

3. The Language of Christ, in answer to John; which is thus explained by an esteemed commentator:

MR. SCOTT. *Thus it becometh us, &c.* "We never find that Jesus spake of himself in the plural number; and it must therefore be allowed he meant John also, and ALL the servants of God, in a subordinate sense. It becomes Christ, as our surety and our example, perfectly to fulfil all righteousness; it becomes us to walk in all the commandments and ordinances of God, without exception, and to attend on

every divine institution—as long as it continues in force. Thus far Christ's example is OBLIGATORY." *Commentary on Matt. iii. 13—18.*

4. The Circumstance immediately following his baptism, namely, his "coming up OUT OF the water," which evidently implies that he went down *into* it, (as is expressly said of Philip and the eunuch, Acts viii. 38;) a circumstance required in no mode of baptism but immersion, and hence we infer that Jesus was *buried* or *immersed* in the water. To this mode of baptism our blessed Saviour plainly alludes when referring to his overwhelming sufferings, in Luke xii. 50, which we shall come to presently.

CAMPBELL'S Translation. "Jesus, being baptized, no sooner rose out of the water than heaven was opened to him." *Four Gospels*, Matt. iii. 16.

DODDRIDGE'S. "And after Jesus was baptized as soon as he ascended out of the water, behold, the heavens were opened unto him." *In loco.*

MACKNIGHT. Jesus "submitted to be baptized, that is, buried under the water by John, and to be raised out of it again, as an emblem of his future death and resurrection." *Apostol. Epis. Note on Rom. vi. 4.*

BISHOP TAYLOR. "The custom of the ancient churches was not sprinkling, but immersion; in pursuance of the sense of the word in the commandment and the example of our blessed Saviour." *In Pæd. Exam.* Vol. I. p. 199.

I never, my reader, can think of the baptism of this glorious and divine Person—the Son of God—the Lord from heaven—the righteous Judge of the last day—the Author of our salvation, and the Giver of eternal life, but with feelings of the deepest interest. We observe him here proceeding on his long journey, (for Nazareth was three days' journey from Jerusalem, and not less from Bethabara,) the object of which is, "to be baptized." We observe him admitting of no argument against his submission to that rite; and we ought never to forget how he associated *his people*, his followers, with himself, "thus it becometh us!" the servant as well as the Lord, the *members* as well as the Head, "to fulfil all" practical "righteousness;" all that God enjoins and requires. How strong is the obligation to realize what the Saviour here intended! Who will not concur in the pious decision of Mr. POLHILL? "the pattern of Christ and the Apostles is more to me than all the human wisdom in the world." Nor can any one deny me the following

Inference. The Baptism of Jesus, as an Example, is fulfilled in the baptism of a Believer by Immersion, and in no other case.

§ III. Christ Baptizing, by his Disciples, in Judea.

THIS is the only mention of our Lord's baptizing, or of the disciples by his authority and direction, during his corporeal presence with them; and, consequently, it claims our very serious attention.

John iii. 22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with

them and baptized: 26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. 27. John answered and said, A man can receive nothing, except it be given him from heaven. 30. He must increase, but I *must* decrease.

Chap. iv. 1. When, therefore, the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, 2. (Though Jesus himself baptized not, but his disciples,) 3. He left Judea, and departed again into Galilee.—x. 40. And [he] went away again beyond Jordan, into the place where John at first baptized;—42. And many believed on him there.

The import of this passage is simply this, “Jesus went into the land of Judea and baptized certain disciples,—many hearing of him, and remembering what John had preached concerning him, flocked to him,—and soon it was generally known and said, as the happy fruit of his labors, ‘*That Jesus made and baptized more disciples than John;*’ upon which the Saviour departed, and went into Galilee. He again, however, visited this interesting place, and many more believed on him there.”

The only thing to be noticed here, and it is certainly of some importance as to our *first inquiry*, is this, that Christ ~~MADE~~ disciples *before* he baptized them. He did not begin by baptizing, and afterwards instructing; but he *first* taught them his gospel, and they believing and embracing his word, are thereby “made his disciples;” and hence they are said to “come to him,” to conform to his commandments, and then, *secondly*, he baptized them. As this is *all* the Evangelists have recorded respecting Christ baptizing, through the whole of his ministry, this is, consequently, ~~ALL~~ in which the *Practice* of Christ is given for the guide of his people. What we are to understand by “disciples,” or “making disciples,” is thus described by

MR. OWEN. “By the disciples of Christ, I intend them, and them only, who profess faith in his person and doctrine, &c. This is the method of the gospel, that first men, by the preaching of it, be ~~MADE~~ DISCIPLES, or be brought unto faith in Christ, and then to be taught to do and observe whatever he commands.” *In Pæd. Exam.* Vol. II. p. 275, and 287.

MR. BAXTER. “A disciple and a Christian are all one.” *Ibid.* p. 288.

Our Lord, however, may be heard for himself, as to what is intended by *his* *disciples*: “Whosoever doth not bear his cross, and come after me, cannot be my disciple.” Luke xiv. 27. Whatever, therefore, may be said in favor of infant baptism, it cannot be said, that either CHRIST’s *Example* or *Practice* affords it any support; and we shall presently come to his *Command* on the subject. But, in passing from noticing the *Practice* of Jesus, let me cite the words of one of the

most eminent Pædobaptist Commentators on the Bible England has ever witnessed :—

Mr. Scott. “The baptism of Jesus was, doubtless, of adults alone.”
Commentary, on John iii. 22—24.

§ IV. *John's last Baptizing, in Ænon.*

THE next passage we find on our subject, is contained in few words. It is, however, of powerful import relative to the *Mode*.

John iii. 23. And John also was baptizing in Ænon, near to Salim, because there was much water there ; and they came and were baptized.

Of the *Persons* here alluded to, as baptized by the Harbinger of the Redeemer, nothing is said descriptive of them, except that “they came” to John, as the penitent Jews had before done at Jordan, and, like them, “were baptized ;” which fairly implies, that it was their own *voluntary act* thus to seek this holy rite ; and if so, they must have been previously *instructed*.

But, in reference to our inquiry on the *Mode* of baptism, this passage is of great weight. We have here the *Reason* assigned, on account of which John chose the place where we now find him pursuing the object in which he is divinely employed. He is baptizing in Ænon, “because there was MUCH WATER there.” No candid Christian, I think, can object to the following

Inference. If John chose a place for the purpose of baptizing, on account of one circumstance, necessary for that ordinance, namely, “because there was much water there,” then his Mode of baptism required *much water*. But much water is not necessary for any Mode of baptism but *Immersion*, and hence, without doubt, *that* was his practice. The same inference was drawn, with as little doubt, by the illustrious Pædobaptists following :—

CALVIN. “From these words, John iii. 23, it may be inferred, that baptism was administered, by John and Christ, by plunging the whole body under water.” *In Pæd. Exam.* Vol. I. p. 194.

WHITEY. “Οτι οὗτα πολλὰ νερόν; Because there was much water there, in which their whole bodies might be dipped ; for in this manner only was the Jewish baptism performed, by a descent into the water, Acts viii. 38, and an ascent out of it, ver. 39, and a burial in it. Rom. vi. 3, 4. Colos. ii. 12.” *Annot.* on the place. See Lightfoot and A. Clarke, at p. 16.

My reader scarcely need be told, that those who practise *sprinkling* never go to *rivers*, or places of *much water*, to administer the ordinance ; and, if they should do so, the *great quantity* of the water could not be assigned as the reason for choosing such places ; because, in their *Mode*, a very *small quantity* only is required. Not much

candor is necessary to admit the truth so plainly conveyed as in this passage.*

§ V. References of Jesus Christ to John, his Baptism, and Success.

As the passage in the preceding section contains the last record of John's baptizing, it appears proper to follow it by the testimony Jesus bore to his Harbinger and his labors.

Luke vii. 24. AND when the messengers of John were departed, he began to speak unto the people concerning John. What went ye out into the wilderness for to see? 26. A prophet? Yea, I say unto you, and more than a prophet. Matt. xi. 10. For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 11. Verily I say unto you, Among them that are born of women, there hath not arisen a greater than John the Baptist. John v. 35. He was a burning and a shining light.

Mark xi. 29. And Jesus answered and said unto them, I will also ask you one question. 30. The baptism of John, was it from heaven, or of men? answer me. 31. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? 32. But if we shall say, Of men: (all the people will stone us: Luke xx. 6,) they feared the people; for all men counted John, that he was a prophet indeed. 33. And they answered and said unto Jesus, We cannot tell.

Luke vii. 29. And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John. 30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Here observe, 1. The Redeemer, in the first of these passages, gives John a pre-eminence above all the servants of God, of the former dispensation; not excepting Abraham, Moses, or Isaiah. His revelations were more signal; his preaching of more vital importance, and his success greater. Thus was he *more than a prophet*.

* The answer that some have made that the words, "much water," should be "many waters," and refer to *many shallow streams*, is sufficiently answered by the learned Pædobaptist Expositor, who thus *renders* and *explains* the passage:—

DODDRIDGE. "John was also at that time baptizing at *A*nnon; and he particularly chose that place, because there was a *great quantity* of water there, which made it very convenient for his purpose." "Nothing, surely, can be more evident, than that [*εὐρε πολλὰ*] *many waters*, signifies a *large quantity* of water, it being sometimes used for the Euphrates. Jer. li. 13. (*Septuagint.*) To which, I suppose, there may be an allusion, Rev. xvii. 1. Compare Ezek. xliii. 2, and Rev. i. 15; xiv. 2; xix. 6; where the *voice of many waters* does plainly signify the roaring of a high sea." *Fun. Expos.* Paraph., and Note on the Place.

2. From the question which the Redeemer proposed to the Jews, Whether the baptism of John was from heaven or of men? in order to convict them of their guilt in treating John's labors as they had done, it will evidently follow, that it was "From heaven." Had John's baptism been borrowed from *Jewish proselyte baptism*, it would have been *of men*, (for that is unknown in the word of God,) and then the question might have been answered without hesitation, and the design of our Lord, in that case, could not have been realized.

3. The common people, who heard John's ministry, (the Saviour adds,) "justified God," i. e. approved of the Divine conduct in John's ministry and baptism; and this they evinced in "being baptized with the baptism of John;" while classes of higher religious repute, "the Pharisees and lawyers," in contempt of this messenger of God, and his message too, "*rejected the counsel of God against themselves, being not baptized of him.*" Here our Lord plainly indicates that the ordinance of Baptism was a part of "*the counsel of God*," i. e. his mind and will; and, as far as this rite is contemned, so far the counsel of God is "*rejected*"; and it is, emphatically, "*against themselves*" who thus oppose what God enjoins.

Inference. If John, who was but a man, is to be so highly regarded, and his baptism considered "*the counsel of God*"; so that neglect of it thus meets the marked disapprobation of our Redeemer;—how much more may the Divine indignation be expected on them who slight this sacred ordinance in that still more interesting form, in which we shall presently find it,—enjoined by **HIM**, whose name is written "**King of kings, and Lord of lords!**" Surely I may add, "*If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from HIM that speaketh from heaven!*" Heb. xii. 25.

§ VI. Christ represents his Sufferings under the Figure of "a Baptism."

Matt. xx. 22. BUT Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. 23. And he said unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

Luke xii. 50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

Our Lord, in these affecting and impressive passages, is referring to the greatness of his approaching sufferings,—and, by a metaphor, he calls them "*a Baptism.*" An interesting question from hence arises

in reference to our second inquiry, Does *sprinkling* a little water on the face, or being totally *immersed* and *overwhelmed* in a large quantity, most appropriately exhibit an image of the severity of the sufferings of Christ? The following extracts will, I have no doubt, contain my reader's opinion:—

DODDRIDGE thus paraphrases the places: “Are you able to drink of the bitter cup of which I am now about to drink so deep, and to be baptized with the baptism, and *plunged* into that sea of sufferings with which I am shortly to be baptized, and, as it were, *overwhelmed* for a time?” “I have, indeed, a most dreadful baptism to be baptized with; and I know that I shall be shortly bathed, as it were, in blood, and *plunged* in the most *overwhelming* distress.” *Fam. Expos.* on the places.

WIRSIUS. “Immersion into the water, is to be considered by us, as exhibiting that dreadful abyss of Divine justice, in which Christ, for our sins, was for a time, as it were, absorbed; as in David, his type, he complains, Psalm ixix. 2, *I am come into deep waters, where the floods overflow me.*” *Œcon. of the Cov. L. IV. C. xvi. § 26.*

MR. JAMES HERVEY expresses himself, on this subject, with great energy. “He longed, (beneficent, blessed BEING!) he longed for the fatal hour. He severely rebuked one of his disciples who would have dissuaded him from going as a volunteer to the cross. He was even *straitened*, under a kind of holy uneasiness, till the dreadful work was accomplished; till he was *baptized with the baptism of his sufferings*, bathed in blood, and *plunged* in death!” *Theron and Aspasio*, Vol. II. Let. 7.

“SIR H. TRELAWNEY, under whose impressive ministry,” says the late amiable Mr. Dore, of London, “my first religious feelings were invigorated, referring to those words of our Lord, exclaimed to this effect: ‘Here, I must acknowledge, our Baptist brethren have the advantage: for our Redeemer’s sufferings must not be compared to a few drops of water sprinkled on the face, for he was *plunged* into distress, and his soul was environed with sorrows.’” *Sermons on Baptism*, by J. Dore, p. 39.

Inference. If our Lord intended the ordinance of baptism to exhibit an image of the *overwhelming sorrows of his soul*, in the garden and on the cross, his intention is frustrated by the change of immersion into sprinkling! And if this be admitted, (and it cannot be denied,) what devout Christian can think of this change but with deep regret!

§ VII. THE COMMISSION

Which our Lord gave his Apostles about the time of his Ascension into Heaven, containing the formal Institution of Christian Baptism.

We have already seen that Baptism, as a New Testament ordinance, was instituted of God, and enjoined upon John as the herald and precursor of Christ. It is evident, also, that John administered it upon an admitted or professed acknowledgment of faith “in him who was to come after him.” Acts xix. 4. But after our Redeemer had come, and finished his work, an alteration was necessary in this particular circumstance. None on earth, but Jesus, could make that

alteration; and he, as Head and Lord of the church, now does it; requiring it to be administered from this hour, "In the name of the FATHER, and of the Son, and of the HOLY GHOST." This I consider as a RENEWED INSTITUTION of the same sacred rite, altered only in its reference to the coming of Christ to set up his kingdom. And, what adds greatly to the solemnity of it in this renewed form, our Lord delayed its institution till his *last moments on earth*, and then united it with his final parting and solemn charge, given by Matthew and Mark in the verses following.

Matt. xxviii. 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. 18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, *even unto the end of the world*. Amen.

Mark xvi. 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. 19. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

How solemn and interesting was this occasion! The Redeemer had undergone the baptism of his sufferings, last described—he had been bathed in blood in the garden!—he had sunk into death on the cross under floods of wrath, due to mankind! But now he is risen triumphant, and is about to ascend to his glory.

He had appointed his disciples to meet him on a mountain of Galilee where he was to give them his last most solemn and important charge contained in the verses above. The interesting hour is come; we may be sure the disciples are eager to catch every word from their ascending Lord, and that he would give them his directions in the *plainest language* possible.

He begins by encouraging their sorrowful minds, with a view of his supreme power in heaven and earth—in *heaven*, to give them the Holy Spirit; to employ the angels in their behalf; and, finally, to bestow the kingdom of heaven upon them. So he had all power in *earth*, to gather his church out of all nations; to subdue or restrain his enemies; and to reign over and dwell with his people as Lord and King of Zion.

Hence the Saviour gives them the "COMMISSION" for preaching and baptizing, which you, my reader, cannot too attentively consider. If you conceive there is any obscurity in the one Evangelist, the other will explain him; and this explanation you will, no doubt, esteem preferable to ten thousand criticisms. By uniting the words of both, they may be thus disposed: "Go ye, therefore, into all the world; teach all nations, and preach the gospel to every creature; him that,

" believeth baptize, in the name of the Father, and of the Son, and of the Holy Ghost, and he shall be saved; but he that believeth not shall be damned."

Our great Legislator, who only has right to enact laws for his church, to whom we must submit, and who will have nothing taken away from, or added to his word, Rev. xxxii. 19, has here described to his apostles *the person* to whom they are to administer this his ordinance, namely, the **BELIEVER**; the person who shall cordially believe the gospel which they shall preach. And if we allow him to have expressed his mind clearly and fully, *he restricts the ordinance to the believer alone*. He has given no direction to admit any other to it; and who will dare to speak where *H_E* is silent? Who shall enlarge or extend the limits *H_E* has prescribed? or, who will dare to go beyond, or attempt to remove, the boundaries *H_E* has fixed and established? Surely the mind of a true disciple recoils at the thought! Let us now hear the remarks of some eminent Pædobaptist writers on these passages:—

MR. ARCHIBALD HALL, Predecessor of Mr. Waugh, of London. "How grand and awful is that weighty preface to the institution of Christian baptism! Matt. xxviii. 18, 19. Who is that daring, insolent worm, that will presume to dispute the authority, or change the ordinances of **HIM** who is given to be head over all things to the church? The solemnity of this ordinance is complete; and all the purposes of its institution are secured by the authority and blessing of Christ. His laws are not subject to any of those imperfections which are attendants of the best contrived systems among men, and frequently need explanations, amendments, and corrections. It is most dangerous and presumptuous to add any ceremony, or to join any service, on any pretence, unto Heaven's appointment."* *Goepel Worship*, Vol. I. p. 325, 326.

SAURIN. "In the primitive church, instruction preceded baptism; agreeable to the order of Jesus Christ, *Go, teach all nations, baptizing them,*" &c. *In Pæd. Exam.* Vol. II. p. 274.

MR. BAXTER has a very forcible passage on the same place. "*Go, disciple me all nations, baptizing them.* As for those who say they

* MR. SIMEON, of Cambridge, has given us a skeleton of a sermon on this Commission of Christ, in which he proposed to consider, "I. The authority he claimed. II. The commission he gave to his Apostles. I. They were to *teach* all nations. 2. They were to *baptize their converts* in the name of the sacred Three." Then, he adds, "But though they first taught adults, and then baptized them, THEY REVERSED THIS ORDER WITH RESPECT TO INFANTS."

On reading this last sentence, the inquirer with surprise might ask, *Who reversed this order?* The answer here is, the Apostles. Reversed *what* order? The answer is, the order of Jesus Christ; '*first, to teach, and second, to baptize.*' Awful thought! that mortal worms should presume to alter the institutions of the Lord of Glory; yea, to reverse the order *H_E* ordains!

Here is a candid confession that the order of Jesus Christ is "reversed, with respect to infants." A fact, alas! too plain to be denied.

With respect to the Apostles, however, the charge *is not true*. They never reversed any order or appointment of Christ. He enjoined upon them, in his last words, to "teach men to observe whatsoever he had commanded them;" and any *adding or taking away*, to say nothing of *reversing*, he solemnly prohibited. Rev. xxii. 18, 19. The order of Christ is reversed, but it was not till the Apostles and primitive Disciples were long in the dust; as I shall show in the Appendix.

are discipled by baptizing, and not before baptizing, they speak not the sense of the text; nor that which is true or rational; else, why should one be baptized more than another?—This is not like some occasional historical mention of baptism; but it is the very commission of Christ to his apostles, for preaching and baptizing; and purposely expresseth their several works in their several places and order. Their first task is, by teaching, to make disciples, which are, by Mark, called believers. The second work is, to baptize them, whereto is annexed the promise of their salvation. The third work is, to teach them all other things which are afterwards to be learned in the school of Christ. [Observe what follows.] To contemn this order, is to renounce all rules of order; for where can we expect to find it, if not here? I profess, my conscience is fully satisfied from this text, that it is one sort of faith, even saving, that **MUST GO BEFORE BAPTISM**; and the profession whereof, the minister must expect." *In Pad. Exam.* Vol. II. p. 270. See also other authors below.*

CONCLUSION OF THE FOUR GOSPELS.

The last Scriptures we cited, close the information which the Four Gospels afford us on the subject of Baptism. Before we pass to the subsequent books, I beg to remind the reader, that we have had before us the practice of John; and the Example, Practice, and Command of our Lord Jesus Christ. As yet, we have not met with a single passage or word, which can fairly be interpreted as indicating that any persons should receive this ordinance, or are proper subjects for it, but those who have been first *taught the gospel*, and who *profess to believe it*.

But I am most anxious to impress on the attention of an inquirer the words of Jesus in the Commission, which we have just read. Remember, reader, that this Jesus is to be our *Judge* at the last great and awful day; and that He will not judge us according to the opinions or practices of men, but according to his own word. Upon this command of our Saviour, I would, therefore, beg briefly to add, and leave to the reader's deliberate meditations:—

1. That we have here *the enactment of the DIVINE LAW*, in reference to Baptism: and this Law we find delivered in language the most solemn, and in circumstances the most interesting and affecting.

* JEROME, the most learned of all the Latin Fathers. "They *first* teach all the nations; then *when* they are taught, they baptize them with water; for it cannot be that the body should receive the sacrament of baptism, unless the soul has *before* received the true faith." *In Gale's Reflections on Wall*, p. 319.

POOLE'S COMMENTATORS: "*Go ye, therefore, and teach all nations.* The Greek is, *make disciples all nations*; but that must be first by preaching and instructing them; and Mark expounds it, *Go ye into all the world, and preach the gospel to every creature*; that is, to every reasonable creature capable of hearing and receiving it. I cannot be of their mind who think that persons may be baptized before they be taught: we want precedents of any such baptisms in Scripture." *Annot. in loc.*

CALVIN. "Because Christ requires teaching before baptizing, and will have *believers ONLY* admitted to baptism, baptism does not seem to be rightly administered, except *faith precede*." *In Pad. Exam.* Vol. II. p. 272.

2. That this Law of Jesus is not like human laws, which admit of *alterations or amendments*. None but Jesus has authority to alter: and, coming from the Fountain of heavenly Wisdom, who will presume to improve upon his appointment? And

3. This Law is as *delightful* to the mind of a Christian, as it is solemn. The words, "baptizing them *into* the name of the Father, Son, and Holy Spirit," imply a public recognition of the glorious change which has taken place in the spiritual circumstances of true converts, in their having passed from the family of sin and Satan, into the family of the TRI-UNE God! A change, not of the *ordinance*, but of the power and grace of God.

We now pass on to the *Acts of the Apostles*. Here we have an historical relation of the labors of the Apostles, for above thirty years after the ascension of Christ; and here we shall find the baptism of *many thousands* of persons. If we have misunderstood the will of Christ on this subject, THE APOSTLES SURELY DID NOT, and their obedience to his command will correct our error; but if, on the contrary, we have rightly interpreted his will, their obedience will confirm our opinion.

CHAPTER II.

THE ACTS OF THE APOSTLES.

"The penman of this Scripture," the Assembly of Divines, in their argument to it, assures us, "was Luke the Evangelist, (as appears from the first words of it,) for the most part an eye-witness to the things he records, being constantly a fellow-laborer with Paul. His purpose," they add, "in writing this narrative was, as he intimates in his first preface, that the Church might have the *certain knowledge* of Christ, his gospel, and kingdom; that our faith might not be built on the uncertain reports of pretenders to truth." Hence, admitting the writer to be a faithful and pious historian, and writing purposely for the direction of the Church of Christ in all following ages; and, above all, under the influence of the Spirit of God, we may safely rely, not only on the accuracy of the accounts, but on the fulness and sufficiency of the information to answer the professed purpose.

We have here, on infallible record, NINE INSTANCES of the administration of baptism, which we will examine in their own order.

§ I. *The Baptism at the Feast of Pentecost.*

On this memorable occasion, which was but ten days from the ascension of Christ, when the Apostles and Disciples were together at Jerusalem, it pleased God to accomplish the promise of sending them the Holy Ghost. By his miraculous power they were enabled to speak in different languages to the multitude then assembled at Jerusalem from different nations: so that every one heard, in his own tongue, the *wonderful works of God*. Peter delivers to the multitude an impressive discourse, in which he charged the Jews with having crucified the Lord of glory; but added, that God had raised him from the dead, and exalted him to his right hand, as the only Lord and Christ. Upon this follow the verses relating to the ordinance, and descriptive of the subjects of it.

Acts ii. 37. Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the Apostles, Men *and* brethren, what shall we do? 38. Then Peter said unto them, Repent and be baptized

every one of you in the name of Jesus Christ, for the remission of sins ; and ye shall receive the gift of the Holy Ghost : 39. For the promise is unto you, and to your children, and to all that are afar off, *even as many as the Lord our God shall call.*

41. Then they that gladly received his word, were baptized ; and the same day there were added *unto them* about three thousand souls. 42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers ; 47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved,

Here we must observe how the apostle Peter obeys his Lord's direction in the Commission. He begins by *preaching*, and never mentions a word about baptism, till he evidently found some of his hearers answering the character, "he that believeth." Hence, the persons who were baptized are thus described,—1. Their hearts were deeply penetrated by the truth they heard, so that they cried, *What shall we do?* 2. They are exhorted to repent of their sins. 3. They at length "**GLADLY RECEIVED THE WORD,**" and thereon were baptized, and added to the church. 4. They afterward *continued steadfast* in the doctrine of the gospel, and in the practice of its duties. Not a word of this will apply to *infants*.

There is, however, one clause in the 39th verse of the above scriptures, "The promise is to you, *and to your children*," which is commonly urged in favor of infant baptism ; as if the apostle alluded to some promise, on the ground of which, infant children were deemed proper subjects of Christian baptism. To answer which, let the *three* following things be considered :—

1. The promise, to which the apostle alludes, has no relation to *infant* children, it being the promise of the gift of the Holy Ghost, joined with its effects, of which infants are incapable. My reader will observe that the people, on this occasion, were astonished at the effects produced by the gift of the Spirit. The apostle assures them, verses 16—18, that it was the fulfilment of the prophecy of Joel ; which prophecy is thus expressed, chap. ii. 28 : "*I will pour out my Spirit upon all flesh : and your sons and your daughters shall prophesy,*" &c. The apostle having delivered an impressive discourse, observing his hearers deeply affected and amazed at the gifts of the Spirit, in order to turn their amazement into hope and joy, refers them a second time to this promise, and to their own interest in it, in the following words, ver. 38, 39, "*Repent, &c. and you [yourselves] shall receive the gift of the Holy Ghost ; FOR [by this I assure you of it] the promise is to you and to your children.*" Now, as the gift of the Spirit, with his miraculous powers, is the object of *the promise*, and, as *infant* children are *incapable* of that gift, children in infancy cannot be intended. Thus,

WARRIOR. "These words will not prove a right of infants to receive baptism; the promise here being that only of the Holy Ghost, mentioned in verses 16, 17, 18, and so relating only to the times of the miraculous effusion of the Holy Ghost, and to those persons who, by age, were capable of these extraordinary gifts." *Annot.* on the place.

DODDRIDGE. "*The promise is to you and to your children.* Considering that the gift of the Spirit had been mentioned just before, it seems most natural to interpret this as a reference to that passage in Joel, which had been so largely recited above, ver. 17, &c. where God promises the effusion of the Spirit, *on their sons and their daughters.*" *Fam. Expos.* Note on the place.

2. The word, in the original, *τέκνα*, rendered *children*, signifies *posterity*; and does not necessarily imply *infancy*.

HAMMOND. "If any have made use of that very unconcluent argument [referring to this passage, Acts ii. 39,] I have nothing to say in defence of them.—The word *children* there, is really the posterity of the Jews, and not peculiarly their infant children." *Works*, Vol. I. p. 490.

LIMBORCH, a learned divine of Amsterdam. "By *τέκνα* the apostle understands, not infants, but posterity; in which signification the word occurs in many places of the New Testament; see, among others, John viii. 39. [*If ye were Abraham's CHILDREN, ye would do the works of Abraham.*] Whence it appears, that the argument which is very commonly taken from this passage, for the baptism of infants, is of NO FORCE, and GOOD FOR NOTHING." *Comment.* in loc.

3. The words of the apostle immediately following, explain his own meaning in the most decisive terms: "The promise is to you, and to your children, and to all that are afar off, even TO AS MANY AS THE LORD OUR GOD SHALL CALL,"—"*to as many* of you and your children, and the Gentiles afar off, as God should call by his word and Spirit to this great privilege."

MATTHEW HENRY. "To this general, the following limitation must refer, even as many of them, as many particular persons in each nation, as the Lord our God shall call effectually into the fellowship of Jesus Christ." *Expos.* of the place.

Inference. From the whole, it appears most evident, that none were, in this case, encouraged to hope for Christian baptism, but such as gave evidence of being called effectually by grace; and **NONE WERE, IN FACT, baptized, but such as "gladly received the word."** So far, the word of God is our plain guide.

§ II. Philip baptizing at Samaria.

Acts viii. 5. THEN Philip went down to the city of Samaria, and preached Christ unto them. 6. And the people with one accord gave heed unto those things which Philip

spake, hearing, and seeing the miracles which he did. 8. And there was great joy in the city.

12. But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. 13. Then Simon himself believed also ; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

In this instance, as in the former, the commission of Christ is literally fulfilled. Philip began his work by *preaching Christ to them*; and when they had heard the doctrines and saw the miracles, they were filled with joy. Not a word about baptizing, till some of the people "believed" the things concerning Jesus Christ; then "*they were baptized, both men and women,*"

Now, if it were the will of Christ that infants should be baptized, and it were true that the Apostles, (like Pædobaptist Missionaries among the Heathen,*) were accustomed to baptize children together with the parents; then, if *any* of those "men and women" at Samaria had children, (which surely is highly probable,) Philip must have baptized them: but, had he baptized *men, women, and children*, is it to be imagined that the inspired historian, writing, (as he says,) "of ALL that Jesus began to do and to teach," and "having had perfect understanding of all things from the very first;" and his avowed design being that his reader "might know the certainty of things;" is it to be imagined that he would particularize the two, out of the three descriptions of the baptized, and omit the third? This I conceive impossible; and therefore draw this

Inference. When the Evangelist states, "they were baptized, both men and women," had infants also been baptized, he must have added, to have completed the record of the circumstance, "and children;" but not making that natural and necessary addition, I infer, that men and women *only* were baptized; and that no infants received the ordinance with them; therefore, that the practice at that time did not exist.

* In the accounts we are often receiving from Pædobaptist Missionaries among the heathen, our brethren naturally inform us of the children, as well as the adults, they baptize. For example, in the "*Missionary Register*" for the year 1821, at page 19, a Report from South Africa, states—"During the year 1819, 20 adults and 21 children were baptized." At page 293, a Missionary in Western Africa, states—"September 3d, Sunday—I preached, &c. and then baptized 23 adults and 3 infants." Page 294, Nov. 29th,—"On the first Sunday of this month I baptized 34 adults and their children; 48 in all."

Rev. C. Mault writes from *Nagercoil*, East Indies, in March, 1826: "Last month I baptized 5 adults and 4 children." Rev. C. Barff writes from *Huahine*, South-Sea Islands, June 5, 1825, "30 were added to the church during our visit, and a number baptized. Among those baptized were 16 infants."—*Missionary Chronicle*, for November, 1826.

Are not such accounts quite natural where infant baptism prevails? And why is there a perfect silence throughout the history of apostolical labors on this subject? Their practice surely was not the same.

§ III. *The Baptism of the Ethiopian Eunuch.*

THE eunuch described in this chapter was a person of high authority in the kingdom of Ethiopia, but it would seem a proselyte to the Jewish religion. He is here returning from Jerusalem. Philip is directed to meet him in his way. He found the eunuch reading, as he proceeded in his chariot, the prophet Isaiah, chap. lxxi. 7. "He was led as a sheep to the slaughter," &c. He is desirous that Philip should explain to him, Whether the prophet, in that place, spake of himself or of some other? and he took him up into his chariot for that purpose: upon which the Evangelist adds:

Acts viii. 35. Then Philip opened his mouth and began at the same scripture, and preached unto him Jesus. 36. And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here* is water; what doth hinder me to be baptized? 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God. 38. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. 39. And when they were come up out of the water, the Spirit of the Lord caught away Philip, and the eunuch saw him no more: and he went on his way rejoicing.

My reader will not need to be reminded of the *Commission* of his Redeemer, after perusing these verses. We have here a plain example of the practice of the apostles, before they admitted a person to baptism. Philip might have deemed the Eunuch, after having heard the gospel, a proper subject for baptism, by being directed from heaven to teach him,—he might have inferred it also, from his sincere request of it; yet he does not, he dares not, baptize him, until he openly professes to "*believe with all his heart*," remembering, no doubt, that Christ had appointed the ordinance for such, and for such only. Nothing can demonstrate more clearly than this, that **A DECLARATION OF FAITH WAS INDISPENSABLY REQUIRED PREVIOUS TO BAPTISM,***

OF THE MODE OF THE EUNUCH'S BAPTISM.

We have, in this case, the *circumstances* attending the administration of baptism more minutely described than in any other instance recorded in the New Testament. The reader is requested to observe the following things:—

* Those who contend, that servants and children were all baptized in those days, with, and on account of, their masters and parents, would find it difficult to support their hypothesis in this case. It is the greatest absurdity to suppose that Philip would admit the eunuch's servants to baptism, without any profession, or even instruction, when he would object to the pious master, after he requested it, unless he was able to give a frank and open profession of faith in Christ. But he baptized *none* but the eunuch; and, therefore, we may safely conclude, the apostles had "no such custom, neither the churches of God."

1. If *sprinkling* or *pouring* were the mode of baptism ordained by Christ, and practised by the apostles, we are assured, by the best authority, that travellers through those deserts "never omitted" to furnish themselves with vessels of water for their journeys; that this provision was "absolutely necessary;" and, if so, the eunuch had all that was required for the ordinance, *without waiting till they came to a place of water*. See Doddridge, as presently cited, and Shaw's Travels, as referred to by him.

2. We are here, however, informed, verse 36, that they proceeded on their journey till "they came" (*εντο, ad*) "*υπέρ* a certain water." And it appears that it was the sight of this place of water, that suggested to the eunuch his immediate submission to the ordinance. "See, here is water; what doth hinder me to be baptized?" How unmeaning would this be if he had the requisite water before!

3. If we admit that the eunuch was not previously provided with water, *now* when they were "come to a water," it would have been easy, and natural to be expected, for one of the attendants *to have conveyed* to him as much water as was required, without his, or Philip's, proceeding farther. But, though "he commanded the chariot to stand still," no command is given upon this point,—of *bringing water* to him. But,

4. Leaving the chariot, verse 38, "they went down INTO the water;" (*εἰς τὸ νερόν, in aquam.*) Here the reader will remark, It was not sufficient to come to *the water*, (which we are often told is all that the original means,) for this they had done before; but here is a *second circumstance*,—after they had come *to it*, they went down *into it*.

5. The inspired historian also adds, that it was not the eunuch *alone* that went into the water, but "they went down *BOTH*;" and this is repeated again, as if to make quibbling or doubting on this subject impossible, "both Philip and the eunuch." Such was the mode of baptism, as now-established by the Son of God, that it could not, in this case, be administered unless Philip *attended* the eunuch *into the water*. And

6. While in this situation, both of them in the water and surrounded therewith, "he baptized him;" that is, if the word be translated, "he *immersed* him," in the name of the Tri-une Jehovah. For this solemn act, the circumstances before noticed were *necessary*, but for any other mode they would be absurd.

7. The sacred rite being performed, it is lastly added, "when they were come up, (*εἰς τὸ νερόν*) OUT OF the water," they were parted asunder; probably to meet no more till they should enter the presence of Him to whom they now rendered this act of prompt and cheerful obedience.

It is not easy to imagine how the mode of this sacred ordinance could be more minutely described. That we have here an example of *IMMERSION*, is allowed by the learned and candid of all denominations.

MR. TOWNSON. "For what need would there have been of—Philip and the eunuch going down INTO this [water] were it not that the baptism—was to be performed by immersion, a very little water, as we

know it doth with us, sufficing for an effusion or sprinkling." *In Pæd. Exam.* Vol. I. p. 209.

CALVIN, in his Comment on this place, observes, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water." *Ibid.* p. 194.

DODDRIDGE. "*They both went down to the water.* Considering how frequently bathing was used in these hot countries, it is not to be wondered that baptism was generally administered by immersion, though I see no proof that it was essential to the institution. It would be very unnatural to suppose, that they went down to the water merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his baggage, on such a journey through a desert country; a precaution absolutely necessary for travellers in those parts, and never omitted by them.—See Shaw's *Travels*, Preface, p. 4." *Fam. Expos.* Note in loc. See numerous other authors in Booth's *Pæd. Exam.* Vol. I. p. 191 to 224.

Inference. If I find one sufficient proof of the mode of baptism in the days of the apostles, whatever that mode may be, I infer that I have ascertained what was their *invariable* practice. Because it cannot be imagined that the apostles (having probably witnessed, and certainly knowing well, the mode by which the Lord Jesus was baptized, and having all received the *same instructions* from their Lord and Master,) could be *divided* either in sentiment or practice. And if immersion be proved in one case, and from thence it be granted that JESUS WAS *THUS* baptized, and that HE *COMMANDED* the ordinance *THUS* to be administered, would not the amiable and pious Dodridge, who grants above, "baptism was *generally* administered by immersion," allow me to infer, (from the authority of Christ's example and command,) that this mode is "essential to the institution?" Here I have an instance of immersion, and from this I am authorized to conclude, and I do it with the utmost confidence and satisfaction of mind, that *IMMERSION WAS WHAT CHRIST ORDAINED*, and his obedient apostles and disciples *INVARIA-BLY PRACTISED*; and, consequently, any departure from this practice, is a *departure from the revealed will of Christ*; and such an act can be viewed in no other light than an act of rebellion against his Divine Authority.

§ IV. *The Baptism of the Apostle Paul.*

SAUL, while breathing out threatenings against the disciples of Christ, is met, in his career of persecution, by the Lord himself, at whose exceeding glory he falls prostrate on the ground. Ananias, a devout disciple, is directed of God to go to him, and teach him what he is to do; and for his encouragement in visiting the persecutor, he is informed that Saul was *praying*, and that God had made him a *chosen vessel* to himself.

Acts ix. 17. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in

the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. Chap. xxii. 14. And he said, The God of our fathers had chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. 15. For thou shalt be his witness unto all men of what thou hast seen and heard. 16. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Chap. ix. 18. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

The promptitude of Ananias in baptizing Saul, ‘who also is called Paul,’ as soon as he had received the message from his Saviour, and the restoration of his sight, shows how strictly this ordinance was observed in the days of the apostles; and, consequently, how it should be observed to the end of time. Paul is exhorted to *arise, and be baptized, and wash away his sins, &c.* He was to arise, and yield obedience to the command of Christ, in baptism, and, at the same time that his body received the washing of water, he was to *call on the name of the Lord*, that his soul might be washed and purified by being, through faith, bathed in the “fountain opened for sin.” This spiritual purification, *immersion in water* would strikingly represent. Thus the pious poet,

COWPER.—“There is a fountain fill’d with blood,
Drawn from Immanuel’s veins;
And sinners plung’d beneath that flood,
Lose all their guilty stains.”

In this instance, we have the *SPIRITUAL DESIGN* of the ordinance very plainly referred to. “The meaning is not,” says an excellent writer, “as if remission of sins were obtained by baptism; but that, by means of the ordinance, they might be led to the sufferings, death, and bloodshed of Christ *represented* in it.”

All our three inquiries are answered in the baptism of this illustrious man. 1. Respecting the *Person* to be baptized,—Paul was a *believer* in Christ. 2. To the *Mode*,—he himself refers when speaking of his baptism, and that of others, comparing it to *a burial*, “Therefore we are *BURIED* with him by baptism.” Rom. vi. 4. And, 3. The *Spiritual Design* is to represent a *washing away of sin*, obtained in “calling on the name of the Lord.”

§ V. *The Baptism of Cornelius and his Friends.*

This next instance records the baptism of the first Gentiles received into the Christian Church. Cornelius was “a devout man, and one that feared God, with all his house.” He is directed from Heaven to send for Peter the apostle; and against his coming, he called together his kinsmen and near friends. The apostle having taught them the leading doctrines of the Gospel, concludes by repeating what Christ had commissioned his apostles to do as their first and chief work, and

the testimony of the prophets concerning him, in the two first verses below; after which we have the ordinance in question.

Acts x. 42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead. 43. To him gave all the prophets witness, that, through his name, whosoever believeth in him, shall receive remission of sins.

44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. 45. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. 46. For they heard them speak with tongues, and magnify God. Then answered Peter, 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? 48. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The order of the commission is here also observed. Peter began by *preaching*; and never a word of baptism is found, till the people had heard the gospel, and had given *certain evidences* of their conversion. Then, and not till then, Peter pleads for their baptism; and, what should be particularly observed, he pleads for it upon the ground of their being, most evidently, true *BELIEVERS*, and as *having received the Holy Ghost*. His language, in verse 47, implies that, if they did not appear to be regenerate persons, any one might object to their baptism; but, as they had given evidences that could not be disputed, he infers, no one could deny the propriety of their being baptized. Hence, they were converts to the faith of Christ. Accordingly,

Mr. HOLLAND had infallible authority for his observation. "In the first plantation of Christianity among the Gentiles, such only as were of full age, after they were instructed in the principles of the Christian religion, were admitted to baptism." *In Wall's Hist. Inf. Bap.* Vol. II. c. ii. § 14.

As to the *manner* by which these persons were baptized, nothing is said of it, by the sacred historian, beyond the simple fact. It has been suggested, however, that Peter, by the words, "Can any man forbid water," intimates that he required *a little water to be brought to him*, in a cup or basin, for the purpose of *sprinkling*;^{*} but the apostle neither

* If this suggestion were a fact, it is highly improbable that Peter, receiving a cup of water, would command others to baptize, as he might himself administer in the same time that he was giving the instructions to others; and I should certainly think he would prefer doing so on so interesting an occasion, when the first fruits of the Gentile world were to be received into the church. Instead of this, he assigns that office to some other person. To me, the idea of any man (servant or

speaks of little nor much water, nor about bringing it, but simply of water, and, no doubt, he intended as much as the ordinance required. It is most improper to form conjectures upon inconclusive statements of Scripture, against that which, by other Scriptures, is evidently confirmed and established. When persons are said to be baptized, we are bound to infer that they were baptized *according to the Pattern and Authority of Christ*. This, I conclude, was the case in this, and in every other instance.

§ VI. *The Baptism of Lydia and her Household.*

THE three following instances, as they relate to "households," are commonly urged in favor of infant baptism; and, indeed, as being the principal support of that practice in the New Testament. The reader will, therefore, the more particularly examine the Scriptures below in reference to the persons that constituted these households, and if he find recorded the baptism of one infant, or any thing in the text which evidently indicates it, he will consider the point as settled for ever in favor of infant baptism; but if the text does not contain such an indication of infants, but describes the baptized households as consisting of persons arrived at the years of understanding, and so capable of *hearing and believing the gospel*,—and especially if what is recorded implies that they actually did *hear and believe*, then it must be granted that adult and believers' baptism receives all the support these instances afford: The first is of Lydia and her household.

Paul, whose baptism we have just considered, is now become an apostle of Christ. He, with Silas, (and with them, probably, Luke, the writer of this history,) are commissioned from heaven to proceed to Macedonia, and to Philippi, a chief city of it, to preach the gospel. Having arrived, they began their work in the following way, and with the following success:—

Acts xvi. 13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. 14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. 15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us.

40. And they [that is, Paul and Silas, who afterward had been imprisoned at Philippi] went out of the prison, and entered into the house of Lydia; and when they had seen the brethren, they comforted them, and departed.

Lydia herself, it is evident, had a right to be baptized, according to the order of Jesus Christ, being a BELIEVER. But of what does it

visitor) forbidding a cup of water to be brought, for the use of the master of the house, at this interesting time, is most absurd, and never could have entered the apostle's mind. The meaning, I think, certainly is, "Can any man forbid the use of water for the baptism of those persons to whom God has given, what is infinitely more important, the baptism of the Holy Ghost?"

appear, from the text, did her household consist? of children, or grown persons? Before we answer this question, we observe, there are *Four things* which a Pædobaptist must admit and take for granted, before he can urge this place in his favor; but if he can *prove* none of them, his argument (to use the learned Limborch's phrase) "is good for nothing."

1. That Lydia had, at this time, or lately, a husband.
2. That she had children, and children then in infancy.
3. That these children were with her at Philippi.
4. That such children were actually baptized.

The whole of these admissions I strongly question; for,

The 1st is *improbable*; for, had she a husband, she was not likely to be thus engaged in business: and especially as no mention is made of him, though the apostles were repeatedly at her house.

The 2d is *uncertain*; because there are thousands of households where there are no infant children.

The 3d is *incredible*; for if, as the text indicates, Lydia was come from Thyatira (a journey, including both sea and land, of probably not less than 300 miles) ON BUSINESS, it is not to be believed she would bring young children with her, if she had any.

The 4th is *inconclusive*; because the word *household* or *house* is used in Scripture when the whole of the family is not included, but the principal part only. See 1 Sam. i. 21, 22.

The argument, therefore, for infant baptism, grounded upon the baptism of Lydia's household, is extremely weak, as there is **NO EVIDENCE SHE HAD EITHER HUSBAND OR CHILDREN**: and certainly, before any such custom can from this case be supported, as an ordinance of the New Testament, it ought to be **UNDENIABLY PROVED**, from the text, that she had infant children, and that they were actually baptized.

Should it be replied, in favor of infant baptism, that Lydia at this time was probably *a resident* at Philippi, although originally from Thyatira, and that consequently her infant children must be with her,—this I would answer, by asking, Must not then her husband be with her? But this evidently was not the case, for this reason,—If Lydia had a husband with her, he surely must be **ONE OF THE "HOUSEHOLD"**—if he was one included in this household, he must have been *baptized*, because the household was,—if he was *baptized* and joined in the same union with Paul and Silas as Lydia, would she say, "Come into my house?" or would Luke say, "they entered into the house of Lydia," supposing there was a believing husband at the head of the family? Impossible. The language employed by the inspired historian evidently implies, '**A SINGLE FEMALE AT THE HEAD OF A FAMILY, AND AT THE HEAD OF A BUSINESS.**' And the fair conclusion is, that her household were her *servants*; or, if her *children*, that her husband was deceased, and her children so far advanced in life as to join in her journey, her business, and her worship; and thus they would be capable of instruction, faith, and baptism, as Christ commanded; and as in effect plainly stated of the household in the next section.

But, more satisfactory to the pious reader than ten thousand surmises, the question of the persons of Lydia's household may be an-

sured, with the greatest probability, from the last verse above cited. Paul and Silas, being delivered from prison, and *quitting the jailer's house and family*, according to his own request, ver. 34, 36, they "entered into the house of Lydia," (for my reader will remember, this was the only other Christian house in the city, and in this family the only other persons baptized;) and here, undoubtedly, they would meet with her 'household' which they had baptized: having entered, we read, "when they had seen THE BRETHREN, they COMFORTED THEM, and departed." If then Lydia's household be denominated "brethren," and were capable of being "comforted" by the word, they must have been **BELIEVERS IN CHRIST.**

MR. WHITBY seems to consider this unquestionable. "And when she, and those of her household, were instructed in the Christian faith, in the nature of baptism required by it, she was baptized and her household." *Paraphrase* on the place.

LIMBORCH. "An undoubted argument, therefore, cannot be drawn from this instance, by which it may be demonstrated, that infants were baptized by the apostles. It might be, that all in her house were of a mature age; who, as in the exercise of a right understanding they believed, so they were able to make a public profession of that faith when they received baptism." *Comment. in loco. In Pedobap. Ex. Vol. II. p. 359.*

MR. T. LAWSON, referring to this argument, says, "Families may be without children; they may be grown up, &c. So it is a wild inference to ground infant baptism upon." *Baptismologia, p. 92.*

ASSEMBLY OF DIVINES. "Of the city of Thyatira—a city of Asia—here dwelt Lydia, that devout servant of God."—"And entered into the house of Lydia: doubtless to confirm them in the faith which they had preached to them—Lydia and HERBS hearing of their miraculous deliverance, could not but be comforted and confirmed in the truth." *Annot. on Acts xvi. 14. 40.*

The place at which Lydia was taught and baptized must have been remarkably convenient for immersion. The people were "by a river side," ver. 13, and at a place frequented by the Jews for religious purification, by washing in the water. Thus

MR. DODDRIDGE. "On the Sabbath day we went out of the city to the side of the river Strymon, where, according to the custom of the Jews, there was an oratory, or a place of public prayer."—"It is certain that the Jews had a custom of building their oratories or proseuchas, or places of public prayer, by the sea side, or near rivers, for the sake of purification." *Fam. Expos. on the place.*

JOSPEH JOHN GURNEY. "Although the baptism practised by John, and by the apostles, did not, in all its circumstances, resemble those Jewish washings to which I have now adverted; yet it was precisely similar to them in that main particular of IMMERSION in water." *Observe. on the Pecul. of Friends, p. 61.*

Inference. If the Divine word which records the baptism of Lydia and her household, and subsequently refers to them, is to be my only

guide upon the inquiries before us, I must infer, 'that they were all believers in Jesus, and were baptized as their Saviour was.'

§ VII. *The Baptism of the Philippian Jailer and Household.*

PAUL and Silas, having been cast into prison at Philippi, are delivered from their confinement at midnight, by the miraculous interposition of God. An earthquake shook the foundations of the prison, the doors of it were opened, and the prisoners' bands loosed. The jailer, suspecting the escape of the prisoners, drew his sword to destroy himself, but which Paul prevented, by assuring him the prisoners were all there. Then follow his conversion and baptism:—

Acts xvi. 29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. 30. And brought them out, and said, Sirs, what must I do to be saved? 31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. 32. And they spake unto him the word of the Lord, and to all that were in his house. 33. And he took them the same hour of the night, and washed *their stripes*; and was baptized, he and all his, straightway. 34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Here observe, 1. The jailer, bringing Paul and Silas out of the prison, being persuaded that they were the servants of the true God, and were now delivered by his power from their unjust and cruel punishment; and deeply convinced, at the same time, of his own guilt and danger, urges them to tell him *what he should do to be saved?* To this, greatest of questions, he received a direct answer. *Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.* It is probable, many, if not all the jailer's family, alarmed at this awful event, ran to his assistance, as his life, they would consider, imminently in danger, both by the prisoners in order to escape, and especially by the law, if any had fled. Hence Paul indirectly spake to the whole, *Believe, and thou shalt be saved, yea, and thy house too*, in the same way.

DODDRIDGE. "Thou shalt be saved and thine house. The meaning cannot be that the eternal salvation of his family could be secured by *his faith*; but that—if they also themselves believed, they should be entitled to the same spiritual and everlasting blessings with himself; which Paul might the rather add, as it is probable that many of them, under this terrible alarm, might have attended the master of the family into the dungeon." *Fam. Expos.* Note on the place.

2. We may next learn, from the text, in the most satisfactory manner, of what the jailer's household consisted; that they were not infants, or persons so young as to be incapable of being taught the gospel, and of believing it; for thus we read, ver. 32, "*They spake unto him the word of the Lord, AND TO ALL THAT WERE IN HIS HOUSE.*" This house-

hold is *instructed*, instructed ALL, and then baptized. Infants, therefore, cannot here be included.

3. Luke further describes the jailer and his household, and shows thereby how the Lord's commission was still strictly obeyed. Paul and Silas first *preached the gospel* to the whole house, as observed above; and now we read, verse 34, the jailer "*rejoiced, believing in God, with ALL HIS HOUSE.*" Then it follows, he had no infant children, or those words cannot include them; for of this faith they would be incapable.

MATTHEW HENRY. "The voice of rejoicing, with that of salvation, was heard in the jailer's house,—*He rejoiced, believing in God, with all his house:* there was ~~none~~ in his house that refused to be baptized, and so made a jar in the ceremony, but *they were unanimous* in embracing the gospel, which added much to the joy." *Expos. on the place.*

CALVIN is still more expressive. "Luke commends the pious zeal of the jailer, because he dedicated his whole house to the Lord; in which, also, the grace of God illustriously appeared, because it suddenly brought the WHOLE FAMILY to a pious consent." *Comment. in loco.*

Inference. As the same pre-requisites to baptism are here specified, in relation to the jailer's family, as to himself, viz. 1st, that *the word of the Lord was spoken to them as to him;* and, 2d, that *he and they equally believed in God,* I must, on inspired authority, conclude, that we have here nothing more or less than a plain example of a **BELIEVING HOUSEHOLD BAPTIZED**, the whole being **EQUALLY** disciples of Christ; and as to the mode, that it was what the Lord sanctioned by his example and command, and nothing different therefrom.*

§ VIII. Paul baptizing at Corinth.

THE next instance is the baptism of several persons at Corinth, where we now find the same apostle exerting himself to the utmost for the spread of the Messiah's kingdom. Here, though many *opposed themselves and blasphemed*, yet he zealously persevered, and his labors were crowned with success; for thus we read:—

Acts xviii. 4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. 5. And

* Some, in opposing the practice of immersion, have imagined great difficulties in this case. They cannot conceive where the jailer could find a suitable place, and especially in the night, to receive the ordinance in this form. It is not for us, at this distance of time, *to state the place*, as the sacred historian has not done so. The Scriptures affirm that "*he and they were baptized;*" what do these words mean? We reply (from the sense of the word, and from the other scriptures) "*they were immersed in the name of the Lord Jesus.*" Then it falls to the part of our opponents to prove that they were not baptized in this way. These *imagined difficulties* have not a particle of weight upon that mind that admits that CHRIST'S AUTHORITY was Paul's only guide.

It may not be improper, however, to remind the reader how exceedingly common the practice of cold bathing was, and still is, in the East. That frequent bathing was usual among the Grecians, Romans, and now is in Turkey, in which country this city Philippi stood, is testified by

Lord BACON. "It is strange that the use of bathing, as a part of diet, is left

when Silas and Timotheus were come from Macedonia, Paul was pressed in the Spirit, and testified to the Jews that Jesus was Christ. 8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house : and many of the Corinthians hearing, believed, and were baptized.

A church being formed in this place, Paul afterwards writes them two epistles. In the first of these, he laments the unhappy divisions that prevailed amongst them, in contending for different ministers, as if they had so many Saviours, and had been baptized in their separate names. Upon which he reasons :—

1 Cor. i. 13. Is Christ divided ? was Paul crucified for you ? or were ye baptized in the name of Paul ? 14. I thank God that I baptized none of you, but Crispus and Gaius. 15. Lest any should say that I had baptized in mine own name. 16. And I baptized also the household of Stephanas : besides, I know not whether I baptized any other. 17. For Christ sent me not to baptize, but to preach the gospel.

Chap. xvi. 15. Ye know the house of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints.

Paul at Corinth, as at all other places, begins his work by "testifying" to the people "the things concerning Jesus Christ," and by teaching, not by baptizing, he makes disciples to Christ. He continued his labors at Corinth a year and six months, in which time, "many hearing" his preaching, "believed, and were baptized." He himself baptized but few, namely, Crispus, Gaius, and the household of Stephanas, and in this he afterwards rejoiced, as none of them, in their angry contentions, and excessive partiality, could say, "they were for Paul ; for, Paul baptized them, and that in his own name;" for, he adds, the first and chief work for which Christ sent him, was, "not to baptize, but to preach the gospel."

It is not said, the household of Crispus were baptized, though, had it been so, it is certain they were proper subjects of the ordinance, agreeably to the words of the institution ; for, he "believed on the Lord, WITH ALL HIS HOUSE." Their baptism, if obedient to Christ, was a matter of course.

With the Romans and Grecians it was as usual as eating or sleeping ; and so it is amongst the Turks at this day." *In Stennett's Answer to Addington*, p. 34.

Grotius, (the most learned and best informed man in Europe in his time) held it as highly probable, from the practice of the country, that the jail at Philippi was provided with baths, which would admit of the ordinance in this form without delay.

The persons who composed "the house of Stephanas," (the last household said to be baptized,) are not described where their baptism is recorded; and had nothing, in any other place, been said of them, this would have been the only house left in *such uncertainty*; but, as if it were the design of the Holy Spirit to leave no room for dispute, as to the proper persons to receive the ordinances of Christ, we find this family also described at the end of this epistle, as cited above: they were the "first fruits" of the word of God in Achaia, and "they addicted themselves to the ministry of the saints." They exerted themselves in acts of zeal and charity, in reference to their fellow, but poorer, or more afflicted disciples; and hence, (we scarcely need add) could not be infant children.

DODDRIDGE. "*They have set themselves, &c.*" This seems to imply, that it was the generous care of the whole family to assist their fellow Christians; so that there was not a member of it which did not do its part." *Fam. Expos.* Note on the place,

GUISE. "It therefore seems that the family of Stephanas were all adult believers, and so were baptized on their own personal profession of faith in Christ." *On the place.*

HAMMOND. "I think it unreasonable that the apostle's bare mention of baptizing his [Stephanas'] household, should be thought competent to conclude that infant's were baptized by him; when it is uncertain whether there were *any such at all* in his house." *Works, Vol. I.* p. 492. *In Pæd. Exam. Vol. II.* p. 358.

MACKNIGHT. "The family of Stephanas seem all to have been adults when they were baptized, for they are said, chap. xvi. 15, *to have devoted themselves to the ministry of the saints.*" *Apos. Epis.* Note on 1 Cor. i. 16.

REFLECTION ON THE BAPTISM OF HOUSEHOLDS.

We have now found the record of *Three Households* baptized by the apostle Paul, or Silas, his companion; *Lydia's*, the *Jailer's*, and *Stephanas'*. If it were the constant practice of the apostles to baptize *children with their parents*, (as our Pædobaptist friends maintain,) we should reasonably have expected, and, no doubt, should have found, in various places of scripture, after naming the baptism of believers, the words added, 'and their children,' or 'and their little ones;' as families of young children are expressed in the Old Testament. And I infer that this must have been a fact in **MANY** instances, because we find in this book **MANY THOUSANDS** of adults believing, and being baptized, or added to the Lord. See Acts ii. 41, iv. 4, v. 14, &c. Would it, then, be probable that *three* families only would be specified as **FAMILIES**, while *hundreds*, or, it may be, *thousands of other families*, are not referred to in the most distant way? This, I conceive, next to impossible; and, therefore, infer that the baptism of *families* was comparatively of rare occurrence.

But in these *three* cases we have not the words 'and their little ones';

nor yet ‘and their children;’ (and this expression might be used without necessarily implying infants,) but the term “house” or “household” is used, which conveys no idea as to THE AGE of the persons intended, nor whether they were the *children* or the *servants* of the heads of the families; and, therefore, had nothing been said descriptive of them, it would have been exceedingly inconclusive to have inferred A PRECEDENT FOR INFANT BAPTISM from the use of the word *household*; because *there are thousands, yea, millions* of families that have no infant children. The writer of this pamphlet has baptized households; and, among others, a “Lydia and her household,” and yet never baptized a child. From the word “household,” therefore, to infer the baptism of infants, is completely *begging the question*. But, as my reader has seen, there is something said of these three households, which describes the constituents of them: from this it is DEMONSTRABLY CERTAIN, that the jailer’s and Stephanas’ were professedly believers in Christ, and that which is said of them is of infants *impossible*. And as to Lydia’s, if “the brethren” Paul and Silas “comforted” in her house were her household, (and there were no other Christians in the city but the family they had just quitted,) there is no more uncertainty respecting them. Thus while households out of number are referred to in the Scriptures, and nothing is added by which we could learn of what they consisted, it has pleased God to give such information of the *baptized households*, as to lead the reader to infer, that they all were (as the same apostle testifies of the church, of which Stephanas and his household were members,) “called of God to the fellowship of his Son Jesus Christ our Lord.” 1 Cor. i. 9.

The celebrated Pædobaptist writers I have cited, candidly allow that the Scriptures, regarding these households, teach nothing further upon our inquiries than what I have endeavoured to make plain to the reader. To his own judgment I cheerfully leave his decision.

§ IX. Certain Disciples at Ephesus Baptized.

THIS is the NINTH AND LAST PLACE, in the Acts of the Apostles, relative to our present inquiries. The question whether the persons here referred to, were baptized twice, first with John’s baptism, and now Christ’s, does not affect the object of our examination.

Acts xix. 1. Paul, having past through the upper coasts, came to Ephesus; and finding certain disciples, 2. He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. 3. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. 4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. 5. When they heard this, they were baptized in the name of the

Lord Jesus. 6. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. 7. And all the men were about twelve.

That in these persons we have an example of adult baptism is clear; For, 1. They are called "disciples."—2. They "believed."—3. They "received the Holy Ghost."—4. They "spake with tongues and prophesied;" and were in number twelve *men*. We need not, therefore, add another word respecting them.

CONCLUSION OF THE ACTS.

We have now, Christian reader, passed through all the Acts of the Apostles, and examined all the instances of the administration of this ordinance recorded in this sacred history, and to this place, we can confidently assert, *That we have no where found a single place or passage, that describes, records, or implies the baptism of any infants.* The reader will not suppose this a hasty conclusion, when he hears the following Pædobaptists:—

GOODWIN. "Baptism supposes regeneration sure in itself first. Sacraments are never administered to *begin*, or *work* grace. Read ALL the Acts, still it is said, *they believed, and were baptized.*" *Works*, Vol. I. P. I. p. 200.

MR. T. BOSTON. "There is no example of baptism recorded in the Scriptures, where any were baptized but such as appeared to have a saving interest in Christ." *Works*, p. 384.

LIMBERCH. "There is no instance can be produced, from which it may indisputably be inferred that any child was baptized by the apostles." *Complete Syst. Div. B. V. Ch. xxii. § II.*

MR. BAXTER. (The appeal he makes to *Mr. Blake*, in this place, might be made, with all confidence, to every Pædobaptist.) "I conclude, that all examples of baptism in Scripture do mention only the administration of it to the professors of saving faith; and the precepts give us no other direction. And I provoke *Mr. Blake*, as far as is seemly for me to do, to name ONE PRECEPT OR EXAMPLE for baptizing any other, and make it good if he can." *Disput. of Right to Sacram.* p. 166. *In Pæd. Exam.* Vol. II. p. 29.

CHAPTER III.

THE EPISTLES.

We now proceed, lastly, to examine those passages in the Apostolical Epistles which refer to this ordinance.

§ I. Passages which contain an express Allusion to the Mode, and the Spiritual Design of Baptism.

Rom. vi. 3. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? 4. Therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5. For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his resurrection.*

Colos. ii. 12. Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

The object of the apostle Paul in these places, and their connection, is to show the churches to which he is writing, the necessity of a *holy walk and conversation*. To this end he puts them in mind of their baptism, the profession they made in it, and the obligation they took upon themselves to live according to those truths symbolically taught by and in the ordinance. ‘*Know ye not*,’ says he to the Romans, ‘*that so many of us as were baptized into Jesus Christ*,’ into a profession of his religion, ‘*were baptized into his death*,’ into a reliance upon, and conformity to his death, the great design of which was to take away sin ; and, consequently, as our Lord died, and was *buried* on account of it, so should we die and be *buried* to the love and practice of it. Then follows this plain and striking allusion to the particular *act* by which the rite in question is administered, in verse 4, which, with the same allusion in the Epistle to the Colossians, reads to this effect :—

‘**THEREFORE** (that is, *to express this very design*) **WE ARE BURIED BY** and **IN BAPTISM**, with Christ our Lord ; and as He was **RAISED UP** from the dead by the glory of the Father, so are we at our baptism, ‘**WHEREIN** we likewise are **RAISED UP** to walk thenceforth in newness of life ; and this is not of ourselves, but **THROUGH THE FAITH OF** ‘the operation of God, who thus raised up his Son from the sepulchre ‘**to live and reign for ever.**’

In these places the apostle does twice describe baptism as effecting a *burial* and a *resurrection*, and as such to be a continued representation of the burial and resurrection of Christ, our Pattern and Lord ; and this is realized only *in immersion*.

By these plain allusions to the *Mode* of the ordinance, the sense of the word “baptize,” is most plainly exhibited and confirmed; and the necessity of “going down INTO, and coming up OUT OF the water”—of “baptizing IN THE JORDAN,” and where “there was MUCH WATER;” (which phrases we found in connexion with baptism,) is here evidently explained. Pædobaptist divines, of the greatest celebrity for learning and information, have frankly allowed what we have above asserted. We have no difficulty but in making such a selection as would be most highly esteemed by the reader. The following are, perhaps, the most unexceptionable that could be produced.

MR. WALL, *Vicar of Shoreham, in Kent, and author of that famous work, ‘The History of Infant Baptism,’ for which he received the thanks of the whole clergy in convocation.* “As to the manner of baptism then generally used, the texts produced by every one that speaks of these matters, John iii. 23, Mark i. 5, Acts viii. 38, are undeniable proofs that the baptized person went ordinarily into the water, and sometimes the Baptist too. We should not know from these accounts whether the whole body of the baptized was put under water, head and all, were it not for two later proofs, which seem to me to PUT IT OUT OF QUESTION: One, that St. Paul does twice, in an allusive way of speaking, call baptism a BURIAL; the other, the custom of the Christians, in the near succeeding times, which, being more largely and particularly delivered in books, is KNOWN to have been generally, or ordinarily, a TOTAL IMMERSION.” *Defence of the History of Infant Baptism*, p. 131.

ARCHBISHOP TILLOTSON. “Anciently, those who were baptized, were immersed and BURIED in the water, to represent their death to sin; and then did rise up out of the water, to signify their entrance upon a new life. And to these customs the apostle alludes, Rom. vi. 2—6.” *Works*, Vol. I. *Serm.* vii. p. 179.

ARCHBISHOP SECKER. “BURYING, as it were, the person baptized in the water, and raising him out again, WITHOUT QUESTION, was anciently the more usual method; on account of which Saint Paul speaks of baptism as representing both the death, burial, and resurrection of Christ, and what is grounded on them,—our being dead and buried to sin, and our rising again to walk in newness of life.” *Lect. on Catechism*, L. xxiv.

MR. SAM. CLARKE. “We are buried with Christ by baptism, &c In the primitive times the manner of baptizing was by immersion, or dipping the whole body into the water. And this manner of doing it was a very significant emblem of the dying and rising again, referred to by St. Paul, in the above-mentioned similitude.” *Expos. of the Church Catechism*, p. 294, ed. 6.

MR. WELLS. “St. Paul here alludes to immersion, or dipping the whole body under water in baptism; which, he intimates, did typify the death and burial (of the person baptized) to sin, and his rising up out of the water did typify his resurrection to newness of life.” *Illust. Bib. on Rom. vi. 4.*

MR. NICHOLSON, Bishop of Gloucester. “In the grave with Christ

we went not; for our bodies were not, could not be buried with him; but in baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be BURIED with him." *Expos. of the Church Catechism*, p. 174.

MR. DODDRIDGE. "Buried with him in baptism. It seems the part of candor to confess, that here is an allusion to the manner of baptizing by immersion." *Fam. Expos.* Note on the place.

MR. GEORGE WHITEFIELD. "It is certain that in the words of our text, Rom. vi. 3, 4, there is an allusion to the manner of baptism, which was by immersion, which is what our own church allows," &c. *Eighteen Sermons*, p. 297.

MR. JOHN WESLEY. "Buried with him—alluding to the ancient manner of baptizing by immersion." Note on Rom. vi. 4.

MR. WHITBY, author of a *Commentary on the New Testament*, and more than forty other learned works. "It being so expressly declared here, Rom. vi. 4, and Col. ii. 12, that we are BURIED with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and *this immersion being religiously observed by ALL CHRISTIANS FOR THIRTEEN CENTURIES*, and approved by our Church, and the change of it into sprinkling, even without any allowance from the author of this institution, or any license from and council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clinici, or in present danger of death." Note on Rom. vi. 4.

The apostle uses the figure of *Planting*, as well as of *Burying*, in allusion to baptism, verse 5. "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This also is in perfect agreement with the same *Mode* of administering it. The circumstance in nature, from which the figure is borrowed, is the same as that employed by our Lord, John xii. 24. "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." The seed to be *planted* must be *buried* in the soil; so the Christian in baptism is 'planted in the LIKENESS of the death, that he may be also in the likeness of the resurrection of his Lord.'

MR. MACKNIGHT. "Planted together in the likeness of his death. The burying of Christ, and of believers, first in the water of baptism, and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect, in both cases, is a reviviscence to a state of greater perfection." Note on Rom. vi. 5.

ASSEMBLY OF DIVINES. "If we have been planted together, &c. By this elegant similitude the apostle represents to us, that, as a plant that is set in the earth lieth as dead and immovable for a time, but after springs up and flourishes, so Christ's body lay dead for a while in the

grave, but sprung up and flourished in his resurrection; and we also, when we are baptized, are *buried*, as it were, in the water for a time, but after are *raised up* to newness of life." *Annot. in loco.*

Inference. With certainty I may gather from the Scriptures at the head of this section, That the outward form of baptism in the apostolic age was a **BURIAL IN WATER**. It is made infinitely interesting to the heart of a Christian by that which it was intended to represent, viz. the death, burial, and resurrection of the Redeemer; and here too I may infer the infinite and irresistible obligation the baptized person is under to devote his life to that Lord to whose death and resurrection he is thus emblematically conformed in the baptismal rite: and I see also in these verses, by what principle and power this is all to be realized, "through faith, which is of the operation of God." In none destitute of that living principle can this intention of the ordinance be fulfilled. If sprinkling were the mode, and infants the subjects, these passages never could have been written. To the baptism of believers alone, and that administered by immersion, will these passages apply.

§ II. Occasional Mention of Baptism.

Eph. iv. 5. One Lord, one faith, one baptism.

1 Cor. xii. 13. For by one Spirit we are all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ.

1 Cor. xv. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

To the *Ephesians* and *Corinthians* the apostle is recommending peace and unity; that they should be all of one heart and mind, so that there be no schism in the body, as all were one in Christ. To urge which, he puts them in mind of what they had been uniformly taught, that there was but "**ONE LORD, ONE FAITH, ONE BAPTISM;**" and that "**all were baptized into ONE BODY,** whether Jews or Gentiles." We should here observe, (what we have so frequently noticed before,) that the apostle places *faith* BEFORE *baptism*, as Christ the great Lawgiver had done, *He that believeth, and is baptized.* "**One faith, one baptism.**" If this passage were to be expressed according to the general practice of the present day, the order both of Christ and the apostle must be "*reversed.*" See Simeon, at p. 28.

In the above verse to the *Galatians*, the apostle is thought to be alluding to the change of garments which must necessarily take place after the administration of the ordinance; to which may allude the expressions, "putting off the old man with his deeds," and "putting on the new man," Eph. iv. 22, 24; Col. iii. 9, 10; and especially, as here, "putting on Christ," as "the Lord our righteousness."

ADAM CLARKE. "When he [the person baptized] came up out of the water, he seemed to have a *resurrection* to life. He was therefore supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh garments." *Comment.* on Rom. vi. 4.

The last verse cited above, 1 Cor. xv. 29, has obtained many interpretations, as the meaning of the apostle in the words, "for the dead," is not certain.

JOHN EDWARDS. "Some of the fathers hold that the apostle's argument in the text is of this sort: If there should be no resurrection of the dead hereafter, why is baptism so significant a symbol of our dying and rising again, and also of the death and resurrection of Christ. The immersion into the water was thought to signify the death of Christ, and their coming out denotes his rising again, and did no less represent their own future resurrection." *In Stennett's Answer to Addington*, p. 105.

MACKNIGHT. "Christ's baptism was—an emblem of his future death and resurrection. In like manner, the baptism of believers is emblematical of their own death, burial, and resurrection." *Apost. Epis.* Note on Rom. vi. 4.

Inference. If faith **PRECEDED** baptism in the apostles' days, and the persons who received that ordinance had *imbibed the influence of that ONE SPIRIT*, and had *put on CHRIST* as the robe of righteousness, the spiritual adorning of their souls, hoping for their part in the first resurrection at His appearing and glory, it is most manifest, that none but a genuine convert to Christ could thus be baptized, or enjoy such high and delightful privileges.

§ III. Baptism illustrated by Events recorded in the Old Testament.

THESE are the LAST PASSAGES we find in the New Testament which relate to the subject of our examination.

1 Cor. x. 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2. And were all baptized unto Moses in the cloud and in the sea.

1 Pet. iii. 20. The long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water. 31. The like figure whereunto even baptism doth also now save us (not

the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ.

The better to understand the apostle Paul, in the first passage above, the reader would do well to peruse the account, in the Old Testament, in Exod. xiv., to which he refers. In verse 22, we are told, that the Israelites "*went into the midst of the Red Sea upon dry ground;*" that the waves divided, opening a passage for them, and forming "*a wall unto them on the right hand and on the left.*" We also learn, that "*the cloud*" which had conducted them, now removed its situation; stood between the two armies, and overspread and concealed the Israelites from their enemies; that it was bright, and "*gave light*" to the former, while it was "*darkness*" toward the latter. It does not appear that any water *actually touched* the Israelites in *any sense whatever*; and hence, the word "*baptized*" must be used by the apostle in a *figurative sense*; and if it has a reference to the *mode*, we have only to ask, Does the situation of the Jews, "*in the cloud, and in the sea,*" best agree to sprinkling with water, or a total burial *in it*? Pedobaptists of the highest celebrity will answer:—

“WITSIUS (says Mr. Booth) expounds the place to this effect. ‘How were the Israelites baptized *in the cloud, and in the sea*, seeing they were neither immersed in the sea, nor wetted by the cloud? It is to be considered, that the apostle here uses the term ‘baptism,’ in a figurative sense, yet there is some agreement to the external sign. The sea is water, and a cloud differs but little from water. The cloud hung over their heads, and the sea surrounded them on each side; and so the water in regard to those that are baptized.’’ *In Pæd. Exam.* Vol. I. p. 185.

WHITBY. “They were *covered with the sea on both sides*, Exod. xiv. 22; so that both the cloud and the sea had some resemblance to our being covered with water in baptism. Their going into the sea resembled the ancient rite of going into the water; and their coming out of it, their rising up out of the water.” *Ibid.* p. 187.

By the apostle Peter, in the passage cited, we are taught that as Noah and his family “*were saved by water*,” so baptism, the antitype of the water of the deluge, “*now saves*” the believer; not by a washing of his person, or a ceremonial purification, which cannot take away sin; but the water being a “*like figure*” in both cases, that is, **EXHIBITING CHRIST AND HIS MERITS**, the believer is saved by the **SACRED REALITY signified**. In this case, baptism is “*The answer of a good conscience toward God*.” Both the answer given to inquiry at baptism, and the subsequent testimony of the mind to God, are *conscientious*, being in accordance with a sincere and heartfelt faith in the merits of the dying and rising Saviour.

OWEN. “I deny not but that there is a great analogy between salvation by the ark, and that by baptism, inasmuch as the one did repre-

sent, and the other doth exhibit Christ himself." *On Hebrews*, Vol. IV. p. 138. Williams's Abr.

MACKNIGHT. "This *answer of a good conscience* being made to God, is an *inward answer*, and means the baptized person's sincere persuasion of the things which, by submitting to baptism, he professes to believe; namely, that Jesus—arose from the dead, and that at the last day he will raise all from the dead to eternal life, who sincerely obey him." *Apost. Epist.* Note in loc.

Inference. If the exercise of "a good conscience" is associated with the ordinance of baptism, in none but a believer in Christ can this union be realized.

CONCLUSION OF THE NEW TESTAMENT.

HAVING now, my reader, completed the chief design of this pamphlet in transcribing and laying before you every passage of this sacred volume that relates to the subject of our inquiry, and contains any information, whether on the subjects, mode, or spiritual design of baptism, I have, I humbly hope, fulfilled the title I have assumed, in presenting you with "THE SCRIPTURE GUIDE TO BAPTISM." Our Divine Master commanded us to "search the Scriptures," and I have no doubt but that it would meet with His gracious approbation if this plan were adopted, in reference to *any* subject pertaining to His cause or kingdom. "To the word and to the testimony," is an inspired maxim in theology, and one from which no Protestant will dissent. "Ye do err," said our Redeemer, "not knowing the Scriptures."

We ought, therefore, now to be able to answer the three inquiries proposed at the beginning :—

I. Who are proper *subjects* of Christian baptism, according to the authority of Christ, and the practice of his apostles?

Answer. We have met with the baptism of many thousands of persons, and the ordinance administered on many different occasions; but we have no where found, through all this sacred book, *any one person* baptized (Christ excepted) that we have the slightest reason to suppose was not FIRST INSTRUCTED in the doctrines of the gospel, and had professed to BELIEVE; but this is either expressly testified, or so implied of all, as to leave no just ground of dispute.

II. By what *mode* should the ordinance be administered?

Answer. We have no where met with a single verse, word, or circumstance, which indicates the *application* of water, by pouring or sprinkling; but wherever any thing is found descriptive of this ordinance, IMMERSION (as the word *baptism* undeniably signifies) is plainly implied in circumstances, and confirmed by allusions.

III. What is its *spiritual design*, and in whom is it realized?

Answer. The passages that have been before us plainly indicate,

that it was the Divine intention that this ordinance should exhibit and teach the important change produced by the efficacy of grace on a sinner, namely, *his PURIFICATION from sin*, and *BURIAL* as to the love and practice of it; his *RESURRECTION* to a new and religious life; the *UNION* and *FELLOWSHIP* into which the *Christian* enters with the Triune God; and *his RISING from the dead*, through his risen Lord, at his coming.

Here my pages might close: but when the subject of baptism was first brought under my own examination, and I had read with care these portions of Scripture; being taught from early childhood to consider infant baptism of Divine authority, I felt anxious to propose a few questions to those competent to answer me: and I conceived the generality of inquirers on the subject would feel a similar solicitude. On these questions I have obtained satisfaction to my own mind; and being desirous the reader, if disposed to propose the same questions, should enjoy the same satisfaction, I shall employ AN APPENDIX to the foregoing pages, in expressing those questions, and giving such answers as to me appeared conclusive and satisfactory. Whether the reader may consider them so or not, I leave to his own judgment and conscience, and to the influence of that Spirit, whose office it is to "guide into all truth."

I shall support the *answers* by citations from eminent Pædobaptist writers, as I have done my foregoing observations; and sometimes give such extracts alone, as the best and most conclusive replies.

APPENDIX, PART I.

ON THE GROUNDS OF INFANT BAPTISM, ITS RISE, AND SUPPOSED BENEFITS.

1. *Question.* Although in the passages of Scripture you have cited, I have not found an express authority, either by *command* or *example*, for the baptism of infants, yet will Pædobaptist divines allow that no such authority is to be found in the New Testament?

Answer. BISHOP BURNET. "There is no express precept or rule given in the New Testament for baptism of infants." *Expos. of the Articles, Art. xxvii.*

MR. S. PALMER. "There is nothing in the words of institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants: there is not a single precept for, nor example of, this practice through the whole New Testament." *Answer to Priestley on the Lord's Supper*, p. 7.

LUTHER. "It cannot be proved by the sacred Scripture, that infant

baptism was instituted by Christ, or begun by the first Christians AFTER the apostles." (*In Pæd. Exam.* Vol. II. p. 4.) See also GOODWIN, BOSTON, LIMBORCH, and BAXTER, at page 44 of this pamphlet.

2. What then are we to make of those words of our Saviour, and his subsequent conduct? Mark x. 14, 16. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven. And he took them up in his arms, put his hands upon them, and blessed them."

Answer. If, when our condescending Saviour took these children in his arms, it had been added "and he baptized them," instead of the words "and blessed them," then this passage with propriety might be adduced, and, indeed, would have decided the subject; but as the Holy Spirit has recorded the circumstance, it no more refers to infant baptism, than to infant communion, or infant circumcision.—It is certain Christ did not baptize these children, for he never baptized at all, John iv. 2; and if his disciples, who baptized for him and by his authority, had been commanded by their Lord to baptize infants, it is certain they would not have "rebuked" the parents or friends of these children for bringing them.

But this passage, by fair inference, and implication, contains an argument *against* infant baptism. Here you observe parents bringing their children to Jesus to crave his blessing upon them; or, at least, that he would "pray," Matt. xix. 13, that the blessing of heaven might attend them.

Now let me ask, If baptism would have brought these children into the covenant of grace, or into Christ's church, or secured to them any spiritual benefit, would the Lord Jesus have concealed that circumstance from these parents, and from his disciples? Would he 'take them in his arms and bless them,' and give them back to the parents *without baptism*, and without a word upon that ordinance? Was it ever known that any spiritual benefit was sought from him and he bestowed it not? Here the spiritual good of these children was sought at his hands, and if baptism was the key, the seal, the door to all the spiritual blessings of the covenant of grace, (as Pædobaptists often describe it,) would the Lord Jesus refuse it,—or send them away without it? This is impossible; and, therefore, I infer that infant baptism is no part of the will of Christ, that it can communicate no good, and ought not to be observed. Some of the most learned Pædobaptists are aware that this passage serves not their cause.

POOLE'S CONTINUATORS. "We must take heed we do not found infant baptism upon the example of Christ in this text; for it is certain that he did not baptize these children. Mark only saith, He took them up in his arms, laid his hands on them, and blessed them." *Annot.* on the place, in Matt. xix. 14.

BISHOP TAYLOR. "From the action of Christ's blessing infants, to

infer they are to be baptized, proves nothing so much, as that there is a want of better arguments; for the conclusion would with more probability be derived thus:—Christ blessed infants, and so dismissed them, but baptized them not; therefore, infants are not to be baptized.”—*Liberty of Prophecy*, p. 230.

3. If the New Testament does not afford an authority for infant baptism, upon what grounds do Pædobaptist divines practise and defend it?

Answer. Mr. EDW. WILLIAMS, (one of its most zealous advocates,) affirms, “The champions [for it] are by no means agreed upon this question, On what is the right of infants to baptism founded?”*

Their grounds are various and contradictory. The early fathers who practised it, urged the *virtue* of the ordinance in taking away sin, and securing eternal life; adding, the certain ruin of those that neglected it.†—The church of Rome holds, “If any one shall say that baptism is—not necessary to salvation, let him be accursed.”‡—The Greek church, by Cyril, patriarch of Constantinople, affirms, “We believe that baptism is a sacrament appointed by the Lord, which except a person receive he has no communion with Christ.”§—The Lutheran church, and the church of England, hold both the ordinances “as generally necessary to salvation.” The former, agreeing with Calvin and Melancthon, ‘own a sort of faith in infants,’ affording them a right; while the English church hesitates not to baptize them, “Because they (the infants) promise by their *sureties*” repentance and faith, “which promise, when they come to age, themselves are bound to perform.”||

Many learned writers, as well as churches, have expressed their views upon this inquiry. Mr. Wall, Mr. Hammond, and many others, hold that the practice of ‘Judish proselyte baptism’ is the foundation of the Christian rite, and as infants received the former, so they should the latter: but Mr. Owen, Mr. Jennings, and others, have *proved* that no such practice existed among the Jews to afford such a pattern till generations after Christ.¶—Sir N. Knatchbull assumes *circumcision* as the proper foundation.—Beza, and after him Mr. Doddridge and others, considered the *holiness* of the children of believers, as making them proper subjects.**—Mr. Matt. Henry and Mr. Dwight contended that ‘the profession of faith made by the parents’ to be their children’s right.††—Mr. H. F. Burder affirms, “The identical principle which pervades and unites the whole of the argument—is that infants are to be baptized SOLELY on the ground of *connexion with their parents*;” and this he explains,—“It is a connexion in the covenant of grace, the covenant of redemption, the everlasting covenant, embracing all that man can desire,

* Notes on Morrice’s Social Religion, p. 68.—† See Origen, Cyprian, and Ambrose in Mr. Wall’s Hist. of Infant Bap. Vol. I. chap. 6. 13. 14.—‡ Catechism of the Council of Trent, Part. II. p. 164.—§ Confess. Christ. Fidei, cap. xvi.—|| See Church Catechism, and Pædobap. Exam. Vol. II. p. 491, et seq.—¶ Mr. Judson’s Serm. on Christian Baptism, pp. 62, 63.—** See Beza and Doddridge on 1 Cor. vii. 14.—†† Treatise on Baptism, p. 76, and Dwight’s Theology on the subject.

or all that Jehovah can impart.”*—An anonymous writer affirms that “children by baptism are actually *brought into* the covenant of grace” This is denied by another, who replies that the “children of believers are really and truly in the covenant of grace *before their baptism.*”†

4. Some of the grounds assumed by those churches and eminent men, appear to have weight. Does not the “holiness” referred to, existing in the children of believers, and founded on 1 Cor. vii. 14, afford the ground required? “For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now they are holy.” If *holy*, they are surely proper subjects of baptism.

Answer. So many good men have thought: but *holiness* is nowhere required in God’s word as a pre-requisite to baptism. And is there not an absurdity in the thought that baptism, which is the outward sign of *washing away sin*, Acts xxii. 16, should be administered to infants, because they are *holy*?

But what is the holiness intended in the above passage? The apostle says, it results from an *UNBELIEVER* being *sanctified*. Now this *sanctification* cannot be *spiritual*; for that is the work of the Holy Ghost upon the mind and heart, and in which an *unbeliever* has no share or part, Acts viii. 21. If attention be paid to the subject upon which the apostle is speaking, his meaning can readily be perceived. He is advising the Corinthians upon the question, ‘Whether, if a husband or wife who is converted to Christ, has an unbelieving partner, either Jew or idolator, the believer should *separate from the connexion*;’ as in Ezra x. 1—14. The apostle advises, ‘If the unbelieving partner be pleased to dwell with the believer, the believer should not cause the separation.’ Then follows the passage before us, “For the unbelieving husband is sanctified by the wife;” or, as Doddridge renders it, “is sanctified to the wife,” &c.

Now, in what sense can any thing, or person, be *sanctified*, in which there is no moral or spiritual holiness communicated, and the *sanctification* is not the work of the Holy Spirit? The Scriptures afford the reply: The temple, the altar, the offerings, the official garments, &c., under the law, were expressly said to be *sanctified*, when they were appointed by God’s law, and set apart to certain specified purposes. Apply this to the subject before us. Marriage is an appointment of God; and when a man or woman enters into that contract, he or she, by God’s law, is set apart, or *sanctified*, to stand in the relation of husband or wife; and hence the union is lawful, becoming, and pleasing to God, and shall continue to be so, though one of the parties shall be converted and the other be an *unbeliever.**†

* Sermon of the Right of Infants to Baptism, pp. 7, 26; cited by Mr. L. Birt in *Strictures on ditto*, p. 18.—† In *Pseudobap.* Exam. as before.

‡ Mr. GILL, on the verse in question, cites a number of passages from Jewish writings, in which the word *sanctified*, in the phraseology of common use, is used for *legally espoused*. If this reading were adopted in this passage, it would not

Taking this, which appears to me to be the sense of the passage, the inference which the apostle draws from this sanctification, or legal appointment and constitution by Divine law, is natural, "else were your children unclean, but now are they holy." i. e. If the marriage union was not according to the law of God, your children would be the fruit of uncleanness; but now, the union being in harmony with God's will, they are "holy;" they are free from illegitimate intpurity. So some of the greatest and best Pædohaptist writers understand the apostle. Thus among a multitude of others:—

MR. T. WILLIAMS, of London. "The unbelieving husband is sanctified by the (believing) wife, &c., so that the connexion is perfectly lawful, and the children are legitimate, or in a ceremonial sense, *holy*." *Cottage Bible*, on the place.

MELANCTHON, the Reformer. "The connexion of the argument is this, 'If the use of marriage should not please God, your children would be bastards, and so *unclean*; but your children are not bastards, therefore the use of marriage pleaseth God.' How bastards were unclean in a peculiar manner the law shows, Deut. xxiii." *In Pædobap. Exam.* Vol. II, p. 375.

SUARES AND VASQUES. "The children are called *holy*, in a civil sense: that is, legitimate, and not spurious. As if Paul had said, 'If your marriage were unlawful, your children would be illegitimate. But the former is not a fact; therefore not the latter.' " *Ibid.* p. 373.

CAMERO. "The holiness of which the apostle speaks is not opposed to that impurity which by nature properly agrees to all on account of Adam's offence, but to the impurity of which believing wives were apprehensive from their cohabiting with unbelieving husbands." *Ibid.* p. 372.

Inference. If the holiness which is merely *legitimacy of birth*, is no title to baptism, then the passage we have considered favors not the baptism of infants.

5. From this interpretation, it would appear that the children of believers are no better, or more *holy* by nature, than the children of unbelievers. Is this in accordance with the Scriptures?

Answer. Most unquestionably so. Thus Psalm li. 5, "Behold, (saith the son of pious Jesse,) I was shapen in iniquity, and in sin did my mother conceive me." Eph. ii. 3, "We (says the apostle Paul; for himself and all the primitive Christians,) were BY NATURE the children of wrath, even as others." Romans v. 12, "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Chap. iii. 9, 10, "What then, are we better than they? No, in no wise: for we have

only convey good sense, but make the reasoning of the apostle evident. If the word *holy* must be taken in a spiritual sense, and infant baptism inferred from it, the word *sanctified*, being evidently *more* of a kindred meaning, would unquestionably afford equal ground for the baptism of the unbelieving parent! Nor should it be forgotten, that the word *children* in this place, as in Acta ii. 39, signifies *posteriority* of any *ace*.

before proved both Jews and Gentiles that they are ALL under sin ; as it is written, there is none righteous, no not one." And our Saviour adds, " That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Ye must be born again." John iii. 6, 7.

CHURCH OF ENGLAND. " Original sin is the fault and corruption of the nature of every man ; and therefore in every person born into this world it deserveth God's wrath." *Articles, Art. ix.*

MR. DORRINGTON. " Although the parents be admitted into the new covenant, the children born of them are not born within that covenant, but are, as all others, born in a state of rebellion and misery." *Vindicat. of the Church, p. 44.*

MR. ADAM CLARKE. " All are born with a sinful nature,—there has never been one instance of an immaculate human soul since the fall of Adam. Through his transgression all come into the world with the seeds of death and corruption in their own nature ; all are sinful—all are mortal—and must die." On Rom. v. 12, 13.

MR. DODDRIDGE. " As we ALL proceed from a corrupt original, we do not more evidently bear the image of the earthly Adam in the infirmities of a mortal body, than in the degeneracy of a corrupted mind." *Fam. Expos. Improv. on John iii. 1—10.*

6. But God was pleased to promise to Abraham to be "a God to him and to his seed." Gen. xvii. 7. Now believers in Christ are Abraham's *spiritual seed* ; must not *they*, therefore, and *their seed*, be included in that promise, and possess the same spiritual benefits ?

Answer. The statement introducing this question is an important truth, that God promised to be 'a God to Abraham and to his seed' ; and so it is *true* that believers in Christ are Abraham's *spiritual seed*, and also that the God of Abraham is *equally* their God : but it would be not only *not true*, but an alarming and dangerous error, to assert that the children of believers are, on that account, also the *spiritual seed* of Abraham, and enjoy the same benefits. The children of believers must *themselves* become believers, must possess the same faith with their parents, and be Christ's genuine disciples, in order to be included in that promise and blessedness.

Hear the apostle Paul, Gal. iii. 6, 7, " Abraham believed God," i. e. in reference to the coming Messiah, " and it was accounted to him for righteousness. Know ye, therefore, that they which are of FAITH, the same are the children of Abraham :" ver. 29, " and if ye are CHRIST'S, then are ye Abraham's seed, and heirs according to the promise." And ver. 9, " So then they which are of FAITH are blessed with faithful Abraham."

No doctrine can be more dangerous, (because calculated to be fatally delusive,) than this, 'That because persons are *born of pious parents* they are therefore under some peculiar spiritual and advantageous dis-

tinction, on account of which they are entitled to sacred privileges, and do not need equally with others the same converting grace and mercy, and the same atoning sacrifice.' John the Baptist applied the axe to the root of this tree, at the dawn of this dispensation. "Think not to say within yourselves, We have Abraham to our Father." Ye are a "generation of vipers! Who hath warned you to flee from the wrath to come?" So our Redeemer, when the Jews uttered their usual vaunt, "We be Abraham's seed," replied, "I know that ye are Abraham's seed. If God were your Father, ye would love me. Ye are of your father the devil, and the lusts of your father ye will do." John viii. 33, 37, 42, 44. Such is Christ's testimony of the carnal circumcision!

If, then, Abraham's own descendants were not his spiritual seed, while destitute of faith and love, surely none can contend that the unbelieving descendants of believing Gentiles can be that spiritual seed.

MR. EDW. WILLIAMS exposes this error in strong terms, in his Notes on Morrice's *Social Religion*. "Our author takes considerable pains to maintain a favorite point, which I shall pronounce a very precarious hypothesis. It is that of *hereditary grace*, if I may so express the notion,—that all the children of the godly are absolutely interested in all new covenant blessings.... But that interpretation of the Abrahamic promise, Gen. xvii. 7, which Mr. M. and some others have adopted, and which considers the words in their undistinguished application, is REPLETE WITH VERY ABSURD CONSEQUENCES. Jehovah, surely, was not the God of Abraham and of his UNBELIEVING descendants in the SAME respects.... The New Testament saints have nothing more to do with the Abrahamic covenant than the Old Testament believers who lived prior to Abraham." *Notes*, p. 312—317.

MATT. HENRY. "Grace doth not run in the blood, nor are saving benefits inseparably annexed to external church privileges; though it is common for people thus to stretch the meaning of God's promise to bolster themselves up in a vain hope.... The children of the flesh, as such, by virtue of their relationship to Abraham—are not therefore the children of God." *Expos. on Rom. ix. 6—13.*

7. But did not circumcision bring those that received it into the covenant of grace?

Answer. No: in no case whatever. The covenant of grace (as Mr. Burder expresses it, cited at p. 54,) is 'the covenant of redemption, the everlasting covenant.' Nothing can bring into that covenant but the grace of God in Christ Jesus. It existed from the beginning of the world, and righteous Abel enjoyed its blessings. It has been an ever-flowing river, communicating its saving streams to the church of God **THROUGH ALL AGES, AND ALL DISPENSATIONS.** Enoch, Noah, and, no doubt, thousands of others, *though uncircumcised*, enjoyed the blessedness of this covenant before Abraham was born. Circumcision, therefore, is *no part* of the 'covenant of grace'; and that it did not bring Abraham into it is undeniably clear, for he enjoyed it and all its blessedness many years *before circumcision was instituted*; when he was, says the apostle, "not in circumcision, but in uncircumcision." Rom. iv. 10.

And that this rite did not bring *children* into the covenant of grace is equally evident, from the addresses of all the holy prophets and apostles, and of Christ himself, to those who had thus received that rite, and who are addressed as persons entirely destitute of the grace of God, and being by nature the children of wrath even as others. See, among innumerable passages, Isa. i. 2—15, John viii. 42—44, Eph. ii. 3, Acts vii. 51, 52.

8. In what sense, then, is circumcision ‘a seal of the covenant,’ if it had not this efficacy?

Answer. Common as it is to denominate circumcision *a seal of the covenant*, it is nowhere so denominated in the word of God. In one place, Rom. iv. 11, it is called *a seal of righteousness*; but except the whole verse be cited, the sense of the apostle is entirely lost. The words are these: “And he (that is, Abraham) received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.” In no other place is circumcision called *a seal*; and let my reader try, after carefully looking at the whole passage, to make this applicable to infants, or to infant circumcision or baptism, &c. to unbelievers in any case, if he can. He will remark,

1. Circumcision is here spoken of, not in reference to its general administration to the *Jewish nation*, but to Abraham in particular.
2. It is spoken of, not as it might be received by a person *destitute of vital piety*, for it is called “a seal of the righteousness of FAITH, &c.”
3. It is not spoken of as sealing what was in *future* to be bestowed or enjoyed, but of a blessing long before possessed—“of the faith which he had, yet being uncircumcised.”

I appeal to the serious judgment of the reader, what a perversion of the sense of God’s word it must be, to call circumcision, from this passage, ‘a seal of the covenant’ or, ‘a seal of righteousness,’ thereby referring to the *national* administration of that rite to the Jews, and as *sealing to them the blessings of salvation*, when the apostle so guardedly expresses himself as sealing only what a **TRUE AND LIVING FAITH** had previously obtained! This passage can apply to none but to Abraham, and those of his posterity, who, like their progenitor, possessed a converting and saving faith.

VENEMA. “Circumcision was a seal of the righteousness of faith, as the apostle affirms; but this only in respect of such Israelites as were believers.” *In Paedobap. Exam.* Vol. II. p. 268.

9. Why, then, was circumcision administered to infants at all?

Answer. It pleased God to enter into a *particular covenant* with Abraham, which he had not done with the other patriarchs, though they equally enjoyed the blessings of the covenant of grace; in which particular covenant, described in Gen. xvii. 1—14, the Almighty promised to Abraham, “I will multiply thee exceedingly—make thee ‘exceeding fruitful; and I will make nations of thee, and kings shall ‘come out of thee.—And I will give unto thee, and to thy seed after

"thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

My reader need not be told, that an EARTHLY KINGDOM is here promised to Abraham and his seed. He was to multiply into a nation, or nations, and kings were to arise amongst them; the land of Canaan was to be their country, and their perpetual residence. In it they were to dwell from generation to generation, and to continue a separate people from all other nations, until the SPECIAL PROMISED SEED, that is CHRIST, should appear, in whom, as afterwards declared, Gen. xxii. 17, 19, "all the nations of the earth shall be blessed."

To this covenant it pleased God to append the institution of circumcision. Thus it is given, Gen. xvii. 9—23:—"Thou shalt keep my covenant, therefore; thou, and thy seed after thee, in their generations. "This is my covenant which ye shall keep,—Every man child amongst you shall be circumcised; he that is eight days old, he that is born in thy house, or bought with money of any stranger, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant." And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self-same day, as God had said unto him."

My reader will here perceive how the rite of circumcision pertained to Abraham's household. Every male from eight days old, and every servant, or purchased slave, of any age, willing or unwilling, must submit to this rite; and if he refused, "that soul (it is added,) v. 14, shall be cut off from his people." Can this rite, thus indispensably administered to all the males of a house, because the master received it, be to them the seal of the covenant of grace? This, I think, no enlightened Christian can for a moment imagine.

The Divine intention in making this ordinance a national rite, and requiring it to be so strictly observed upon all the male offspring of Abraham, and to those who were incorporated among them, appears evidently to be, THEIR SEPARATION AS A PEOPLE FROM THE REST OF THE WORLD, that in them, in after ages, God might accomplish his wise and gracious purposes; FIRST, in the coming of the PROMISED SEED, the Saviour of sinners; and beyond that event, in what the prophets have foretold of Israel, to be fulfilled at a period yet to come. For these designs, God was pleased to separate the Jews, by this indelible sign upon their persons: and as it was to be a national distinction, it must necessarily be a national rite, and in effecting this SEPARATION the Divine wisdom appears in applying it in early infancy.

WITSIUS. "The descendants of Abraham were separated by circumcision from other nations, and renounced their friendship; as appears from the open declaration of the sons of Jacob, Gen. xxxiv. 14, 15. A circumcised person, say the Jews, 'has withdrawn himself from the whole body of the nations.' And, indeed, circumcision was a great part, and as it were THE FOUNDATION OF THE MIDDLE WALL OF PARTITION." Econ. of the Cov. Book iv. ch. 8. § 20.

MR. ERSKINE. "When God promised the land of Canaan to Abraham and his seed, circumcision was instituted for this, among other purposes, to show that descent from Abraham was the foundation of his posterity's right to those blessings." *Theolog. Dissert.* p. 9.

10. In what sense then are we to consider the Abrahamic covenant as continued into the gospel dispensation, and enjoyed by Christians?

Answer. My reader, by comparing Gen. xv. 5, 6, 18, and chap. xvii. 1—14, will observe that the covenant (or rather covenants) made with Abraham were **TWO-FOLD**. 1. *Spiritual and internal*, pertaining to Abraham's acceptance with God, and salvation, as a believer in the coming Messiah; and which was all realized in Abraham's *believing posterity*, as we have already shown. 2. *Worldly and external*, pertaining to the land of Canaan; with which were to be united the services of the temple, a worldly sanctuary, a material altar, carnal sacrifices, and a changing priesthood; and the whole of this was intended as "a shadow of good things to come." See Heb. vii. 23, ix. 1—10, and x. 1.

Now, all that is *spiritual* and *internal* in this covenant, and as enjoyed by Israel under it, is what is called 'the covenant of grace' and is *continued* in the Christian church by the Holy Spirit; while what is *worldly*, *external*, and *typical*, is fulfilled and done away in the coming of CHRIST, and in the *SPIRITUAL* privileges of his church. We have now, as *Christians*, no worldly kingdom, nor have we a temple, altar, or sacrifices, as the Jews; nor are we required to be separated from the nations of the world, so as to be one distinct nation; and hence no *carnal* distinction is necessary.—"My kingdom (said Christ) is not of this world." John xviii. 36. It is not worldly in its nature, seat, form, government, or privileges; but *spiritual*, and, as such, denominated "the ministration of the Spirit," and consists "in righteousness, peace, and joy in the Holy Ghost." Rom. xiv. 17. 2 Cor. iii. 7.

VENEMA. "Circumcision, according to a two-fold covenant, INTERNAL and EXTERNAL which then existed, had likewise a two-fold aspect, SPIRITUAL and CARNAL. The former referred to the internal covenant of grace; the latter to a legal, typical, and external covenant. That was concerned in 'sealing the righteousness of faith,' as the apostle asserts: this in the external prerogatives of Judaism, and in conferring external benefits. That was peculiar to the believing Israelites; this was common to the whole people." *In Pæd. Exam.* Vol. II. p. 243.

11. Is there, then, nothing *typical* in the rite of circumcision?

Answer. In replying to this question, it is my happiness to be able to refer my reader to an authority which, as a Christian, he will esteem decisive and infallible. Circumcision was a type, but not of baptism, (a figure, a type of a figure!) but of '*the circumcision of the heart*' and '*the putting off the sins of the flesh*.' And this blessed work is accomplished, not on babes in age, but '*babes in Christ*,' born from above, and children of God. Hear the infallible authority to which I

refer, Rom. ii. 28, 29, "For he is not a Jew, (an Israelite indeed,) which is one outwardly, neither is that circumcision, (in God's ultimate design,) which is outward in the flesh. But he is a Jew which is one inwardly ; and circumcision is THAT OF THE HEART; in the spirit and not in the letter, whose praise is not of men but of God." Phil. iii. 3, "For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Col. ii. 11, "Circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh by the circumcision of Christ."

12. According to this, baptism was not instituted IN THE ROOM OF CIRCUMCISION, and so became its end and fulfilment.

Answer. It is certain that this was not the case. 1st. Because when the apostles and elders were assembled at Jerusalem, to consider the question, *Whether those who were turned to God from among the Gentiles should be circumcised?* Acts xv., not a word was said about the end and fulfilment of the Jewish rite in the Christian : and had this been the known appointment of Christ, *this must have been the decision of the subject.* 2d. Because had this been the appointment of the Saviour, it would have been an affront to his authority *to continue circumcision* for another day after he had substituted baptism in its place ; but circumcision was observed, even by the apostle Paul, long after Christ had instituted the New Testament rite. See Acts vi. 3. This would have been a similar impropriety to the offering of 'a sacrifice for sin,' according to the law, after Christ had 'put away sin by the sacrifice of himself'!*

12. As you allow that circumcision was a seal in reference to Abraham as a believer ; is not baptism equally a seal under the New Testament, in a believer's case ?

Answer. If it be so, it must be understood in the same sense in which the apostle expressed it in the case of the patriarch ; and then it would be "a seal of the righteousness of the faith which the believer had, yet being unbaptized." But we cannot do better than allow the New Testament to answer our inquiries ; and here I am *no where* taught that any external ordinance is a seal of the covenant of grace,

* The absurdity of urging the baptism of infants from the institution of circumcision, will appear by observing, 1st. That *male children only* were to receive that rite ; and 2d. That *men servants and slaves* were equally commanded to be circumcised when the master was, and that upon pain of being cut off, or put to death. If that Divine command, therefore, be applied as descriptive of the subjects of baptism, it will *equally require* the baptism of servants and purchased slaves, willing or unwilling, as well as of infants ; and it would *restrict* the Christian ordinance to the male sex alone. This being so plainly contrary to the revealed will of Christ on baptism, proves the fallacy of the doctrine.

In the word of God I see no connexion or resemblance between circumcision and baptism, except in this, that they were both *initiatory ordinances* ; the one into the *body politic* of Israel of old, the subjects of which rite are *all the male inhabitants* —the other into the *body of Christ, which is his church*, and the subjects of which are *all believers in him*. To this the apostle seems to refer in Col. ii. 11—13.

but most plainly instructed, (in beautiful harmony with the *spiritual* nature of the Messiah's kingdom,) that *the work of the Spirit* on the heart is the only seal of that covenant.

2 Cor. i. 22. "Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Eph. i. 13. "Ye were sealed with that Holy Spirit of promise."

Eph. iv. 30. "Grieve not that Holy Spirit, whereby ye are sealed unto the day of redemption."

CHARNOCK. "God seals no more than he promises. He promises only to faith, and therefore only seals to faith. Covenant graces, therefore, must be possessed and acted, before covenant blessings be ratified to us." *Works*, Vol. II. p. 781. ed. 1.

VITRINGA. "The sacraments of the New Covenant are of such a nature as to seal nothing but what is *spiritual*, nor to be of any advantage, except in regard to those who really believe in Jesus Christ." *In Pæd. Exam.* Vol. II. p. 268.

14. How, then, is the doctrine of the Church of England to be understood, by which we are taught, that a child by baptism is "incorporated" and "grafted into the body of Christ's Church;" and in another place, "made a member of Christ, a child of God, and an inheritor of the kingdom of heaven?"

Answer. To support that doctrine by any thing said in the Scriptures of this ordinance, (as the reader of the preceding pages must be aware,) is impossible : to make it agree with the analogy of faith as taught by the concurring testimony of the whole of Divine revelation is equally impossible. What is here attributed to baptism, the Scriptures ascribe to the omnipotent agency of the HOLY GHOST in regeneration, and to the infinite efficacy of the REDEEMER's cross in securing eternal life!! See 2 Thes. ii. 13. 1 Pet. iii. 18. Baptism, then, is here said to do, what nothing short of the power and grace of God is able to perform ; and that children, as they advance in life, should be taught to *express and believe* such a doctrine, and to consider themselves in the possession of such spiritual advantages, merely by having received this external rite, destitute as it is of all saving efficacy, is inexpressibly lamentable and dangerous ; because it might prove, as it is fitly calculated to be, fatal to their souls!

MR. JOHN HYATT, (the late excellent minister of the Tabernacle, London.) "If the church of Christ is his body, and every real believer is a member of that body, how important the question, Are we members of the body of Christ? Millions have been taught to say, that in baptism they are made members of Christ, who have given indubitable proofs that they uttered falsehood!! The members of the body of Christ are united to him as a head ; and there are no dead, unsanctified members. All are useful, active, and obedient. Ah! my hearers, beware of deception—beware of substituting the name for the reality—the form of godliness for the power. Surely, licentious characters cannot presume that they are members of the mystical body of

the Son of God. A holy head, and impure members; a pure fountain, and corrupt streams; a good tree, and bad fruit;—these are anomalies. If you are united to him, you are of one spirit with him." *Sermons on various Subjects*, p. 363,

15. But if infants are not to be received into the Church by baptism, and they should die in infancy, is not their salvation endangered?

Answer. By no means. How can the want of *that* endanger salvation which God hath nowhere enjoined or required? Did not our Lord receive **UNBAPTIZED** children into his arms, when on earth, and bless them, and send them away unbaptized; and without uttering a word about baptism? See question 2. And who then will say that baptism is necessary that He should receive them to himself in heaven; especially when they remember his gracious declaration in reference to these *unbaptized children*, "Of such is the kingdom of heaven?" See Mark x. 14, and Matt. xviii. 10.

Persons dying incapable of faith in Christ, are without doubt saved, *not by water*, nor by *the work of man*; but by *the blood of Christ*, and by the power of the Spirit. In like manner persons dying in faith, but having no opportunity of being baptized, as the penitent on the cross, are saved by the same infinitely efficacious, and the **ONLY** sufficient means.

If we do for our children what God hath required, we shall find this quite sufficient, without attempting to do what God hath *not* required. And should it please God to remove them from us in infancy, it is better to commit their souls to the merits of Christ, than to the unauthorized application of water to their bodies. The former we are sure saves; 1 John i. 7. And we are equally sure baptism cannot save; Acts viii. 13, 23; and is not necessary to salvation, Luke xxiii. 43. To apply baptism *for salvation*, therefore, is making a false saviour of the ordinance, and implies a criminal unbelief in the all-sufficiency of Christ.

16. Admitting the want of Scripture authority for infant baptism, on what other authority is it supposed to be originally founded?

Answer. Some have urged in its behalf *apostolical tradition*. Others, a *council of bishops*, held at Carthage, A. D. 253. Higher authority it has not; and neither of these can Protestants admit.

MR. FIELD. "The baptism of infants is therefore named a *tradition*, because it is not expressly delivered in Scripture that the apostles did baptize infants; nor any express precept there found that they should do so." *On the Church*, 375.

BISHOP PRIDEAUX. "Pædobaptism—rests on no other Divine right than *Episcopacy*."^{*} *Fascicul. Contro. Loc. iv. § iii. p. 210.*

* In the Edict drawn up in the year 1547, by command of Charles V. Emperor of Germany, to allay disputes between the Romanists and the Reformers, *Tradition* is expressly stated as the ground of infant baptism: "Habet præterea Eccle-

17. If this be granted, when was infant baptism supposed to be introduced?

Answer. There is no certain evidence of it earlier than the beginning of the third century, after Christ. At that period it was practised in Africa, and is mentioned, for the first time, by Tertullian, about the year 204, in his work entitled "De Baptismo," which I shall cite presently.

CUNCELLUS, (a learned divine of Geneva, and professor of Divinity.) "The baptism of infants, in the two first centuries after Christ, was altogether unknown; but in the third and fourth was allowed by some few. In the fifth and following ages it was generally received. The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages, no trace of it appears—and it was introduced without the command of Christ." *In Pad. Exam.* Vol. II, p. 76.

SALMASIUS AND SUICERUS. "In the two first centuries no one was baptized, except being instructed in the faith, and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of those words, *He that believeth, and is baptized.*" Ut supra.

VENEMA. "Tertullian has no where mentioned paedobaptism among the traditions or customs of the church, that were publicly received, and usually observed.—For in his book, *De Baptismo*, he dissuades from baptizing infants, and proves the delay of it to a more mature age is to be preferred. Nothing can be affirmed with certainty, concerning the custom of the church before Tertullian, seeing there is not any where, in more ancient writers, that I know of, undoubted mention of infant baptism." Ut supra, p. 74.

The passage alluded to, containing the FIRST MENTION of infant baptism, is the following:—

TERTULLIAN. "Pro cujusque persona conditione ac dispositione, etiam estate, cunctatio baptissi utilior est, precipue tamen circa parvulos. Quid enim necesse est sponsores etiam periculo ingeri? Quia et ipsi per mortalitatem destituere promissiones suas possint, et proventu male indolis falli. Ait quidem Dominus, *Nolite illos prohibere ad me venire.* Veniant ergo dum adolescunt, veniant dum discunt, dum quo veniam decentur: fiant Christiani; dum Christum nosse potuerint. Quid festinat innocens astas ad remissionem peccatorum? Cautius agetur in secularibus; ut cui substantia terrena non creditur, divina credatur. Norint potere salutem, ut petenti dedisse videaris... Si qui pondus intelligent baptismi, magis timebant consecrationem quam dilationem: fides integra secura est de salute." *De Baptismo*, cap. xviii.

sia traditiones, &c. quas qui convellit, is negat eandem columnam esse et firmamentum veritatis. Hujus generis sunt Baptismus parvolorum et alia." i. e. "The Church moreover has traditions handed down to these times from Christ and the apostles, through the hands of the bishops: which whoever would overturn, he must deny the same (viz. the Church) to be the pillar and ground of truth. Of this sort are the baptism of little ones, and other things." *In Dr. Ryland's Candid Statement*, Notes, p. 28.

TRANSLATION.

"The delay of baptism may be more advantageous, either on account of the condition, disposition, or age of any person, especially in reference to little children. For what necessity is there that the sponsors should be brought into danger? because either they themselves may fail of the promises by death, or be deceived by the growth of evil dispositiona.—The Lord, indeed, says, *Do not forbid them to come to me.* Let them, therefore, come when they are grown up; when they can understand; when they are taught whither they are to come. Let them become Christians when they can know Christ. Why should this innocent age hasten to the remission of sins? Men act more cautiously in worldly things; so that Divine things are here intrusted with whom earthly things are not. Let them know how to seek salvation, that you may appear to give to one that asketh... If persons understand the importance of baptism they will rather fear the consequent obligation than the delay: true faith alone is secure of salvation."

Now I request my reader to observe—1. That there is confessedly no mention of infant baptism in the writings of any of the Fathers, before Tertullian, in the begining of the third century; though the baptism of believers is repeatedly found, in various authors; some of which I shall cite in the next part of this appendix. 2. That when infant baptism is first mentioned, in the Christian Father above quoted, it is in a passage where the rite is referred to, not as of something of universal practice and approbation; but where it is **OPPOSED AND REASONED AGAINST** as something unknown in the age of Christ and the apostles, and destitute of their authority, for with him their authority would not have been questioned for a moment; and as something implying **danger** in reference to sponsors, and **absurdity** relative to children. Thus,

REALTIUS, the learned annotator upon Cyprian, "In the Acts of the Apostles we read that *both men and women were baptized* when they believed the gospel preached by Philip, but not a word of infants. From the age of the apostles therefore, up to the time of Tertullian, the matter remained in obscurity, [or doubtful, in ambiguo:] and there were some who from that saying of our Lord, *Suffer little children to come unto me*, to whom the Lord nevertheless did not command water to be administered, took occasion to baptize even new-born infants. And as if, (*seculare aliquod negotium cum Deo transigeretur*,) they transacted some secular business with God, they offered sponsors or sureties to Christ, who engaged that they should not revolt from the Christian faith when grown up; which indeed displeased Tertullian." *In Sternett's Answer to Russen*, pp. 69, 73, and in *Mr. Wall's Hist.* Vol. II. chap. 2.

18. *Tradition* from the apostles, is declared by the church of Rome to be the authority for infant baptism; is this said to be its authority where the practice is *first* mentioned?

Answer. No such authority is ever once hinted at.

VENEMA. "Tertullian dissuades from baptizing infants—which he

certainly would not have done, if it had been a tradition, and a public custom of the church, seeing he was ~~very tenacious~~ of traditions; nor, had it been a tradition, would he have failed to mention it?" See after next question.

19. Do we find any other innovation introduced into the Church of Christ, about the same period?

Answer. Several. We never read of—1. The consecration of the baptismal water; 2. The use of sponsors; 3. The imposition of hands at baptism; 4. The use of material unction at confirmation; 5. Offering prayers and oblations for the dead, &c.; we never read of any of these in any Christian writer before Tertullian; and hence, learned Pædobaptists infer that they were *introduced about that time*. Thus, Mr. Pierce, speaking of the third of these, says, that Tertullian is "the most ancient author that mentions this rite;" and adds, "We make no doubt it began about the time of Tertullian." *Vindication of Dissenters*, Pt. III. ch. vii. pp. 172, 175. We come to the same conclusion, for the very same reason, respecting the baptism of infants. The celebrated and learned divine I cited in the former question seems willing to admit this:—

VENEMA. "I conclude, therefore, that pædobaptism CANNOT be plainly proved to have been practised before the time of Tertullian; and that there were persons in his age who desired their infants might be baptized, especially when they were afraid of their dying without baptism; which opinion Tertullian opposed, and, BY SO DOING, INTIMATES THAT PÆDOBAPTISM BEGAN TO PREVAIL." *In Pæd. Exam.* Vol. II. pp. 79, 80.

20. Did the first Christian Fathers, who supported the baptism of infants, suppose that some spiritual benefit was communicated to them by that ordinance?

Answer. They did.—They held that baptism was necessary to salvation; that forgiveness accompanied it; that infants by it were purged from the pollution of original sin; and that all persons dying without baptism were lost. Thus,

CYPRIAN, A. D. 253. "As far as lies in us, no soul, if possible, is to be lost. It is not for us to hinder any person from baptism and the grace of God; which rule, as it holds to all, so we think it more especially to be observed in reference to infants, to whom our help and the Divine mercy is rather to be granted; because by their weeping and wailing at their first entrance into the world, they do intimate nothing so much as that they implore compassion."

AMBROSE, A. D. 390. "For no person comes to the kingdom of heaven, but by the sacrament of baptism.—Infants that are baptized are reformed back again from wickedness to the primitive state of their nature."

CHYRSOSTOM, A. D. 398. "The grace of baptism gives cure without pain, and fills us with the grace of the Spirit. Some think that the heavenly grace consists only in the *forgiveness of sins*, but I have

reckoned up ~~the~~ advantages of it." "If sudden death seize us before we are baptized, though we have a thousand good qualities, there is nothing to be expected but hell." See the original of these passages in *Mr. Wall's Hist. of Inf. Bap.* Vol. I ch. 6, 13, 14; and II. ch. 6.

These extracts, which I might have increased a hundredfold, are sufficient to prove that some of the Fathers, from about the middle of the third century, considered baptism as *essentially necessary to salvation*; and in this false view of the ordinance, the baptism of infants originated. To this agree the following learned writers:—

SUICERUS, Professor of Greek and Hebrew at Zurich. "This opinion of the absolute necessity of baptism arose from a wrong understanding of our Lord's words, *Except a man be born of water and of the Spirit he cannot enter the kingdom of heaven.*" *In Pæd. Exam.* Vol. II. p. 129.

SALMASIUS, the very learned historian and critic. "An opinion prevailed that no one could be saved without being baptized; and for that reason the custom arose of baptizing infants." *Ibid.* p. 128.

21. But if a profession of repentance and faith was always required before baptism in the apostolic age, how could Christian ministers, or churches, so early as the days of Tertullian, admit of the baptism of infants, by whom no such profession could be made?

Answer. The deficiency, in reference to infants, was ingeniously supplied by introducing "sponsors." They would not dispense with the profession, but they would admit it by proxy. Two or three persons, and, in the case of an infant of high rank, from twenty to an hundred, were admitted as "sureties," who professed, *in behalf of an infant*, to repent, renounce the devil and his works, and to believe the doctrines of the gospel. These sureties are first mentioned by Tertullian, A. D. 204, in the passage I have copied, pp. 65, 66, where they are called "sponsors," i. e. persons who answer, and make themselves answerable for another.

Here is *religion by proxy*; real, personal, experimental religion! a thing unheard of before since the world began. But when so many strange absurdities were introduced into the church, as those before mentioned, p. 67, we need not be much surprised at this. To a reader, however, who knows by his own experience, and by the concurrent testimony of every part of the Bible, that there is no religion but that which is between God and the soul, and is God's gift, and in which another can have no share or part, it is grievous to reflect seriously on this alarming innovation.

22. But do modern Pædobaptists entertain the same view as the ancients, as to the necessity of baptism to salvation?

Answer. The MAJORITY of professed Christians have ever avowed, and do still avow, the same doctrine! The church of Rome has honored those who dare deny it with an "anathema;" and the Greeks

church, though not so ready to anathematize, entertains the same opinion. The reformed churches, and the different denominations of Protestant Pædobaptists, whether bearing the name of Episcopalian, Presbyterians, Independents, Congregationalists, or Wesleyans, while they generally disavow that doctrine, yet they hold opinions, which, when fairly carried out to their consequences, come little short of the same amount. They have seen in the doctrine of the ancients, and of Rome, ‘that no one can be saved without their baptism,’ too plain a demonstration of the ‘little horn’ of antichrist,*—the mystery of iniquity which began to work in the apostles’ days,†—to avow that doctrine *in the same terms*. But let me ask my respected brethren in these communities, If baptism makes its subjects, as some of them say,‡ “children of God and inheritors of the kingdom of heaven ;” or, as all of them, by their leading writers, have said, that it brings its subjects “into the church of Christ” or “into the covenant of grace,” or “seals to them the benefits of that covenant,” and which is “the covenant of redemption, embracing all that Jehovah can impart ;” whether this is not tantamount to the doctrine guarded by Rome’s anathema ? If baptism brings into, or seals the benefits of, the covenant of grace, it will bring to heaven ; for God hath joined these two together. And if there be not *another way* of bringing into this ‘covenant of grace and redemption’ what must become of those who are *not* brought in, and who die in that situation ? Thus pressed to consequences, I see no other conclusion to be come at from these premises, but that of Chrysostom, just cited, horrible as it sounds ! Let my brethren who would recoil at the thought of that conclusion, examine rigidly and honestly whether the virtues they join to the rite of baptism afford not the just and fair ground of it. And if the conclusion be denied, let them deny the premises from which it is drawn ; but while they avow the premises, I must be allowed to insist upon the conclusion.

23. If no spiritual or saving benefit necessarily attends the ordinance of baptism, (which evidently is, and ever has been, conceived as the basis and reason of infant baptism, by the MAJORITY of those that have practised it,) why is the ordinance administered at all ? and of what use is it in the church of Christ ?

Answer. “God is his own interpreter.” The ritual ordinances appointed of God in his church were never, under any dispensation, intended by him to carry salvation with them. For that purpose “neither circumcision availeth any thing, nor uncircumcision,” as the apostle affirms ; and the same may be said of baptism and the Lord’s supper. Salvation proceeds from a source entirely distinct and separate from these ordinances. It may be fully enjoyed without them ; and they may be administered, and repeated a thousand times over, without it. The penitent malefactor was saved without baptism : Simon Magus was baptized without part or lot in salvation.

* Daniel vii. 8—21

† 2 Thes. ii. 3—10.

‡ See Authorities at pp. 54, 55.

What, then, you inquire, is the use of baptism? I reply, It is a solemn, sacred institution of Jesus, intended by him, as I have before observed, TO EXHIBIT AND TO TEACH the way of salvation. It saves in no way of itself; but it presents a figurative and an impressive representation of saving,—of that real saving, which is through the purifying merits of a crucified and risen Saviour. As such Christ instituted it; and as such it is the duty and privilege of his followers to observe it, till he come. Thus the apostle Peter, cited p. 49, when he says, *Baptism saves*; he immediately guards against error upon this subject,—*it is not the putting away the filth of the flesh, or impurity, or sin of any kind, which can only be cleansed by the blood of Christ.* But it saves as a “figure;” it symbolically presents “the fountain opened for sin and uncleanness,” and to *that* fountain it directs the penitent to flee, and therein by faith “to wash away sin, calling on the name of the Lord.” Acts xxii. 16. When this is realized, then baptism affords the *answer of a good conscience*, satisfied that Christ is obeyed, guilt purged away, and the soul saved through the blood of the Lamb. Pædobaptist divines affirm the same. Thus,

MR. DAVID DAVIDSON, on I Peter iii. 21. “Lest any should imagine spiritual deliverance secure by the external rite, in any other sense than figuratively, the apostle adds, that the baptism he chiefly meant was the cleansing of the conscience, which is by faith in Christ. The same figure and reality are repeatedly thus stated. See Eph. v. 26; Tit. iii. 5; Heb. ix. 14.” *Commentary on the New Test.* p. 459.

24. Who is the *first* Christian writer that defended the baptism of infants?

Answer. The first that mentioned the practice *at all* was Tertullian, A. D. 204. It was named next by Origen, A. D. 230. But the first writer that *defended* the practice was CYPRIAN, A. D. 253. At this period the plan of admitting a profession by sponsors became so general, at least in Africa where it commenced, and the security the rite afforded of eternal life was deemed so important, that the practice of it became general. Hence Synods and Councils were held to sanction the practice, and to consider the time after birth when the ordinance may be properly administered. Thus, the very learned writer cited before—

REGALTIUS. “Most men thinking this opinion of Tertullian unsafe, were of Cyprian’s mind, that even new-born children *ought to be* made partakers of the laver of salvation; which was pitched upon in the decree of this Synod, AND SO THE DOUBT WAS TAKEN AWAY.”* In *Sennett’s Answer to Russen*, pp. 69—73, and in *Mr. Wall’s Hist.* Vol. II. ch. 2.

* Regaltilus here refers to a Synod, the decision of which took *away any further doubt* as to the propriety or necessity of infant baptism. The reader should be informed that during the lives of the African Fathers, Cyprian and Augustine, several general meetings of the ministers of that district, which were called Councils or Synods, were held at Carthage, and Milevæ, to consult and decide on certain subjects. At the first of these, held at Carthage, A. D. 253, sixty-six of those ministers, or bishops as they are called, being present, with Cyprian for their president, one Fidus, a country bishop, submitted two questions for decision, the latter of which was “Whether an infant before it was eight days old, might be baptized, if

APPENDIX, PART II.

ON THE SCRIPTURAL MODE OF BAPTISM.

In my first section, I promised my reader to refer again to the *Mosse* of Baptism, and expressed my hope to satisfy any candid inquirer on the subject; and this I conceive I shall do, not by the *quantity* of what I shall write on the subject, for I shall be very brief, but by stating arguments, which I consider irresistibly convincing and decisive. In this part, as in the former, I shall suppose my reader disposed to put inquiries involving all the leading points of the controversy.

1. *Question.* Are the most learned and competent writers agreed, that the *sense* you have given, at p. 13, of the words chosen of God to express this ordinance, (*baptize* and *baptism*,) is their *ordinary* and *most proper* sense?

Answer. More competent authority the learned world does not afford than the following:—

WITSIUS. “It cannot be denied that the native signification of the words *βαπτίζειν* and *βαπτίζω*, is *to plunge, to dip.*” *Econ. of the Cov.* L. IV. c. xvi. § 13.

CALVIN. “The word *baptize*, signifies to immerse, and the rite of immersion was observed by the ancient church.”*

ZANCHIUS. “The proper signification of *baptize* is to immerse, plunge under, to overwhelm in water.”

ALSTEDIUS. “To *baptize*, signifies only to immerse; not to wash, except by consequence.”

need required?” He urged his objections, from which the reader may form some idea of these African bishops, 1. “That an infant in the first days after its birth is unclean, so that any of us abhors to kiss it!” This *kiss of peace* was an African accompaniment of baptism. 2. He questioned “Whether so young an infant be a **PERFECT HUMAN CREATURE!**” The Council decided against him, as seen in *Cyprian’s Letter to Fidus*, of which, at p. 67, is an extract.

In the councils over which Augustine presided, from A. D. 416 to A. D. 420, the bishops were disposed to go much farther than at any former period. They enacted their canons, and pronounced their anathemas, in the pure spirit of antichrist. Thus in the Milevitan council, fourteen or fifteen being present, as deputies of the whole, they decreed “Placuit ergo omnibus episcopis,” &c. “It is therefore the pleasure of all the bishops, that whosoever denieth that infants newly born of their mothers are to be baptized... let him be accursed.” And in the “Synodial Epistle of the Council of Carthage to Innocent” of Rome, the same imprecation occurs. “Quicunque negat parvulos per baptismum Christi a perditione liberari,” &c. “Whoever denies that infants are by Christian baptism delivered from perdition, and brought to eternal salvation, let him be anathema.” In Mr. Wall’s *Hist. of Inf. Bapt.* Vol. I. chap. xix. § 28. Robinson’s *Hist. of Bapt.* chap. xxii. Mr. Gill’s *Argument from Apost. Trad. considered*, p. 22. The authority of these canons being admitted at Rome, “the doubt of infant baptism” yielded co-extensively with that authority.

* See this author and those that follow cited at greater length and their works referred to in Booth’s *Pædob. Exam.* Vol. I. pp. 44 to 65. EIGHTY-TWO such authorities are there adduced.

BEZA. "Christ commanded us to be *baptized*; by which word it is certain immersion is signified."

VITRINGA. "The act of *baptizing* is the immersion of believers in water. This expresses the force of the word."

H. ALTINGIUS. "The word *baptism*,—properly signifies *immersion*; improperly, by a metonymy of the end, *washing*."

SCAPULA. "To *baptize*,—to dip or immerse, as we immerse any thing for the purpose of dying or cleansing in water."

MR. LEIGH. "The native and proper signification of it [baptize] is, to dip into water, or to plunge under water."

BOSSETT, bishop of Meaux. "To baptize signifies to plunge, as is granted by all the world."

To the above I might add many living authors:—

MR. EWING, of Glasgow. "*Baptizō*, in its primary and radical sense, I cover with water. It is used to denote, 1st. I *plunge*, or *sink completely under water*." Gr. Lexicon, *sub voce*.*

EDINBURGH REVIEWERS. "They tell me, (says Mr. Carson,) that it was unnecessary to bring forward any of the examples to prove that the word signifies *to dip*,—that I might have commenced with this as a **FIXT POINT UNIVERSALLY ADMITTED**." In Carson's *Answer to Edin. Presbyt. Review*, p. 9. A. D. 1832.

2. As in one branch of the Christian church, the *Greek language* has been continued from the age of the apostles, and with them the words *βαπτίζω* and *βαπτισμός* (*baptize* and *baptism*), remain unaltered, and in common use to this day, —let me ask, How do *they* understand the words? and how administer the ordinance?

MR. R. ROBINSON. "The native Greeks must understand their own language better than foreigners, and they have **ALWAYS** understood the word *baptism* to signify *dipping*; and, therefore, from their first embracing of Christianity to this day, they have always baptized, and do yet baptize, by *Immersion*. This is an authority for the meaning of the word infinitely preferable to that of European lexicographers. In this case the Greeks are unexceptionable guides."† *Hist. of Bapt.* pp. 5, 6.

* MR. EWING, the author of a very useful Greek lexicon, gives several other senses to the word, and at length contends that it will admit of *sprinkling*. If this were true, it would not materially affect our present inquiry; because we cannot admit that our Lord would employ a word to express this ordinance, which, in the *first, plain, and most common use* of it, signifies *immersion*, if he intended *sprinkling*, supposing the word would bear that sense in a *distant and unusual* interpretation of it. But it is demonstrated by MR. CARSON, in his recent elaborate work on baptism, that the word has but *one proper sense*, namely, that which MR. EWING admits above as its *first sense*.—MR. COX makes the following appeal to MR. E.:—"I now once again demand of MR. EWING to point me out the lexicon, which does not give *dipping*, *plunging* or *immersing* as the unquestionable, settled, and universally admitted **PRIMITIVE SIGNIFICATION** of the contested terms." *On Baptism*, p. 83.

† Mr. Robinson was an Anti-pedobaptist.

3. But what is denominated the "Greek Church" is now extended over an immense portion of the globe; is the same mode of baptism observed in all the nations included in it?

The *PANTALOGLIA*, under the article 'Greek Church,' thus explains— "That part of the Christian church which was first established in Greece, and is now spread over a larger extent of country than any other established church. It comprehends in its bosom a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Mesopotamia, Syria, Cilicia, Palestine.... It may be observed, that amid all their trifling rites, they practise trine-immersion, which is unquestionably the primitive manner."*

MR. WALL. "The Greek church, in all the branches of it, does still use immersion." *Hist. of Inf. Bapt.* Vol. II. p. 376, Ed. 3.

SIR P. RICAUT. "Thrice dipping or plunging, this church holds to be as necessary to the form of baptism, as water to the matter." *In Paed. Exam.* Vol. I. p. 268.

4. Is there any evidence in the writings of the *first Christian fathers* after the apostles, respecting the mode of baptism as administered by them, and in their times? for it is not likely that the mode observed by Christ and the apostles would be *immediately* changed.

Answer. The first Christians after the days of the apostles could never bring themselves to make so great a change in an institution of Christ, as to substitute sprinkling for immersion. Such a change would require several ages to bring the public mind to receive it; as every one, acquainted with church history, knows was the case. There was a disposition early manifested to make *ceremonial additions* to Christ's appointments, such as *consecrating the water*, &c., but there is no evidence whatever of altering the mode of this ordinance, except as a recourse or expedient for dying persons, &c., for above 1000 years, as I shall attest presently.

If then we can ascertain the mode of baptism in the first centuries following the apostles, without doubt it will be what the Lord ordained. And happily there is abundance of evidence upon this subject. I shall cite a few short passages, and the references may lead the reader, if disposed, to a deeper investigation:—

BARNABAS, Paul's companion. An epistle ascribed to him has escaped the ravages of time. Two passages refer to baptism; in one he says, "Blessed are they, who, fixing their hope on the cross, have gone "down into the water." The other, "We descend into the water,... "and come up out of it, bring forth fruit, having in our hearts reverential fear, and hope through Jesus." *Epist. cap. xi.*

* 'Trine-immersion,' or immersing the person *three times*, once in the name of each of the Divine Persons, was in use in the beginning of the third century. It was practised in England till the sixteenth century; and is still rigidly observed in the eastern churches.

HERMAS, honored by Paul's salutation, Rom. xvi. 14. A Latin version of his work, entitled, 'the Pastor,' or Shepherd, is extant. In it he speaks of the apostles *accompanying* the persons to be baptized into the water. "The apostles and teachers—preached to them that 'before were dead, and gave them this seal; for they, (apostoli, &c. 'descenderunt in aquam cum illis,) went down with them into the water, and came up again.'" See this and other allusions in *Lab. 1. v. 8.* sect. 7; and *Lab. III. simil. 9.*

JUSTIN MARTYR. About A. D. 140, Justin Martyr wrote 'An Apology for Christians, addressed to the Emperor, the Senate, and people of Rome.' In this work he describes the doctrines and ordinances of the Church of Christ; and on baptism has the following passage:—"I will now declare to you also after what manner we being made new by "Christ have dedicated ourselves to God, lest, if I should leave that "out, I might seem to deal unfairly in some part of my apology. They "who are *persuaded* and do believe that those things which are taught "by us are true, and do promise to live according to them, are directed "first to pray and ask of God with fasting, the forgiveness of their former "sins; and we also pray and fast with them. Then we bring them to some "place where there is water, and they are baptized by the same way of "baptism by which we were baptized: for they are washed (*πνεύμα ιδεῖται*) "in the water in the name of God the Father, Lord of all things; and "of our Saviour Jesus Christ, and of the Holy Spirit." *Justin Mart. Apolog. II. sect. 79.**

TERTULLIAN, A. D. 204. "Because the person [to be baptized,] in "great simplicity... is let down in the water, and with a few words "said, is dipped." *Homo in aqua demissus, et inter pauca verba tinctus.* Again, when speaking of the vain anxiety to be baptized in the Jordan,—"There is no difference whether one is washed in a sea or in a "pool, in a river or in a fountain, in a lake or in a channel; nor is "there any difference between them whom John dipped in Jordan, and "those whom Peter dipped in the Tiber:" *quos Joannes in Jordane, et quos Petrus in Tiberi tinxit.* He also uses the words, "In aqua mergimur," i. e. "we are immersed in the water." *De Baptismo*, cap. 2, 4, 7.

GREGORY NAZIANZEN, A. D. 360. "We are buried with Christ "by baptism that we may also rise again with him; we descend with "him that we may also be lifted up with him; we ascend with him

* Upon this passage of Justin Mr. WALL remarks, "This is the most ancient account of the way of baptizing, next to the Scripture; and shows the plain and simple manner of administering it." And MR. REEVES, the learned translator of Justin, adds, in a note, "'Tis evident from this place of Justin and that of Tertullian, (de Cor. Mil. c. 3.) that Ponds and Rivers were the only Baptisteries or Fons the church had for the first two hundred years. The Catechumen being brought to the baptistery, was thus interrogated, *Dost thou renounce the devil?*—*Dost thou renounce the world?* &c. &c. Ans. *I do renounce them.*—Next he made an open confession of the faith, the bishop asking him, *Dost thou believe in God?* &c., to which the person answered, *I do believe.* And this form of interrogation the apostle is thought to refer to when he styles baptism *the answer of a good conscience towards God.*"—After this confession is made, the candidate (Mr. Reeves adds) was "thrice plunged under water at the naming of the Three Persons in the blessed Trinity." *Apologies*, Vol. I. p. 97. Note.

"that we may also be glorified with him." *Orat.* 40. In *Sennett's Answer to Russen*, p. 144.

BASIL, A. D. 360. "Εν τρισι ταῖς καταβοσι," &c. "By three immersions the great mystery of baptism is accomplished." In *Sennett*, as above.

AMBROSE, A. D. 374. "Thou wast asked, Dost thou believe in God the Father Almighty? Thou saidst, *I do believe*, and wast immersed, that is, thou wast buried, (mersisti, hoc est, sepultus es.) Thou wast asked again, Dost thou believe on our Lord Jesus Christ and his crucifixion? Thou saidst, *I believe*, and wast immersed again, and so wast buried with Christ."

CYRIL, of Jerusalem, A. D. 374. "As he, ο εὐπαν στο ταῖς ωδαῖς, who is plunged in the water, and baptized, is encompassed by the water on every side; so they, that are baptized by the Spirit, are also wholly covered all over;" &c.*

CHRYSOSTOM, A. D. 398. "To be baptized (*καὶ καταβοθαι*) and plunged, and then to emerge or rise again, is a symbol of our descent into the grave, and our ascent out of it; and therefore, Paul calls baptism *a burial*." *Homil.* XL. in 1 Corin.

5. Do learned Pædobaptists grant that this practice of immersion was the general, and esteemed the only legitimate, mode of baptism, among the early Christians; and that in this they were obediently following the instruction of Christ and the apostles?

WITSIUS affirms,—"It is certain that both John the Baptist, and the disciples of Christ, ordinarily practised immersion; whose example was followed by the ancient church, as Vossius has shown, by producing many testimonies from the Greek and Latin writers." *Econ. of the Cov.* Lib. IV. cap. xvi. § 13.

MR. BOWER. "Baptism by immersion was undoubtedly the apostolical practice, and was never dispensed with by the church, except in case of sickness," &c. *Hist. of the Popes*, Vol. II. p. 110.

G. J. VOSSIUS. "That the apostles immersed whom they baptized there is no doubt. . . . And that the ancient church followed their example is very clearly evinced by innumerable testimonies of the fathers." *Disputat. de Bap.* Disp. I. § 6.

MR. REEVES. "The ancients carefully observed trine-immersion, insomuch that by the 'Canons Apostolical,' either bishop or presbyter

* The sense of *immersion* is so clearly conveyed in these passages, and repeated over in *so many forms of expression*, that it is quite impossible to misunderstand the ancients upon the subject. I will transcribe the Latin of Ambrose, and the Latin version that accompanies the Greek of Cyril.

AMBROSE. "Interrogatus es, Credis in Deum Patrem Omnipotentem? Dixisti, Credo: et mersisti, hoc est, sepultus es. Iterum interrogatus es, Credis in Dominum nostrum Jesum Christum, et crucem ejus? Dixisti, Credo, et mersisti: id est Christo es sepultus." *De sacram.* Lib. II. cap. vii. Paris, 1632.

CYRIL. "Sicut enim lis qui in aquis immergitur et baptizatur undique ab aqua cingitur; sic et illi a Spiritu baptizati et obvoluti perfecte sunt." *Catechesis.* XVII. § xiv. Paris, 1720.

who baptized without it was DEPOSED FROM THE MINISTRY." See the *Canons*, 42 to 50. *Reeves' Apologies of Justin, &c.* Vol. I. p. 97.

ENCYCLOPÆDIA ECCLESIASTICA. (This splendid work, now publishing, A. D. 1835, under the patronage of the highest authorities in the British nation, both in church and state, after stating the reasons urged in defence of sprinkling, proceeds,) "Whatever weight, however, may be in these reasons as a defence for the present practice of sprinkling, IT IS EVIDENT that during the first ages of the church, and for MANY CENTURIES afterwards, the practice of immersion prevailed; and which seems indeed NEVER to be departed from, except where it was administered to a person at the point of death, or upon the bed of sickness,—which was considered indeed as not giving the party the full privileges of baptism,—or when there was not a sufficient supply of water. Except in the above cases, the custom was *to dip or immerse the whole body*. Hence St. Barnabas says, *We go down into the water*," &c. &c. Article, *Baptism*.

6. Admitting this evidence as demonstrative of the original practice, must it not be a display of *ignorance* and *weakness* to oppose or contradict it; and, indeed, to ridicule that mode, as some do, a *profane contempt* of the wisdom and authority of Christ?

MR. WALL, (who explored all the voluminous writers of antiquity in search of evidence of infant baptism,) says, "This [immersion] is so plain and clear by an INFINITE NUMBER of passages, that as one cannot but PITY the weak endeavors of such Pædobaptists as would maintain the negative of it, so we ought to disown and show a dislike of the PROFANE SCOFFS which some people give to the English Anti-pædobaptists merely for the use of dipping; when it was, in all probability, the way by which our blessed SAVIOUR, and FOR CERTAIN, was the most usual and ordinary way by which the ancient Christians did receive their baptism. 'Tis a great want of FRUDENCE as well as of HONESTY to refuse to grant to an adversary what is CERTAINLY TRUE, and may be PROVED so. It creates a jealousy of all the rest that one says."—"The custom of the Christians in the near succeeding times [to the apostles] being more largely and particularly delivered in books, is KNOWN to have been generally or ordinarily a total immersion." *Hist. of Inf. Bapt.*, Pt. II. ch. ix. § 2. And its *Defence*, p. 131.

Professor CAMPBELL. "I have heard a disputant, in defiance of etymology and use, maintain that the word rendered in the New Testament *baptize*, means more properly to sprinkle than to plunge; and IN DEFiance OF ALL ANTIQUITY, that the former was the earliest, and—the most general practice in baptizing. One who argues in this manner never fails with persons of knowledge to betray the cause he would defend; and though with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better; yet a CANDID MIND will always DISDAIN to take the help of FALSEHOOD, even in the support of truth." *Lectures on Pulpit Eloquence*, Lect. x. p. 304.

EDINBURGH REVIEWERS. "We have rarely met, for example, with

a more **WEAK** and **FANCIFUL** piece of reasoning, than that by which Mr. Ewing would persuade us that there is no allusion to the mode by immersion, in the expression ‘buried with him in baptism.’ This point ought to be **FRANKLY ADMITTED**, and indeed cannot be denied with any show of reason.” In Mr. Carson’s *Answer*, as before, p. 40.

7. How long was immersion continued as the general practice among all Christians?

Bishop BOSSUET. “We are able to make it appear, by the acts of Councils, and by the ancient Rituals, that for **THIRTEEN HUNDRED YEARS**, baptism was thus [by immersion] administered throughout the whole church, as far as possible.” *In Stennett’s Answer to Russen*, p. 176.

STACKHOUSE. “Several authors have shown, and proved, that this immersion continued, as much as possible, to be used for **THIRTEEN HUNDRED YEARS after Christ**.” *Hist. of the Bible*, P. 8, p. 1234. See also Mr. Whitby, cited at p. 47.

8. At what period, and on what accounts, was the custom of pouring, or sprinkling, first introduced?

Answer. There is no earlier record, that Mr. Wall could discover, than in the case of Novatian, about the middle of the third century. This man while unbaptized, as Eusebius records, (*Eccles. Hist. L. VI. c. 43.*) “fell into a dangerous disease, and because he was very like to die, was baptized in the bed where he lay,” (*εν κληπῃ περι χυθωσα*, i. e. *sprinkled over in bed*; or water *poured all over him*, the word signifies,) “if that might be termed baptism.” Novatian recovered; and by the following circumstance we have remarkably preserved the view which the Christian church generally took of his baptism. The See of Rome became vacant, A. D. 251. Two persons were chosen to succeed, namely Cornelius, ‘chosen by the major part,’ and this Novatian, in a ‘schismatical way.’ Cornelius writes a long letter to Fabius, Bishop of Antioch, in which he describes the case of Novatian, and says, (as Mr. Wall translates it,) “that Novatian came not canonically to his order of priesthood, much less was he capable of being chosen bishop:” Let the reader mark the reason assigned, “For that **ALL THE CLERGY**, and a **GREAT MANY** of the Laity, were against his being “chosen Presbyter; because it was not lawful, (they said) for any one “that had been baptized in his bed, [Greek, as above, *poured over*,] as “he had been, to be admitted to any office of the clergy.” *Wall’s Hist. Part II. ch. ix. § 2.*

Here is the first recorded case of *affusion*, either pouring or sprinkling, for baptism; and here we have a serious objection taken against the person so baptized on account of it; an objection in which “all the clergy” were united. What was the objection? Was it against *his situation*, as being sick in bed? or against the *mode* of the ordinance? This is important to be ascertained. I answer, It was against **BOTH**; for soon after this time these two objections against such a baptism were exhibited. 1. There was an objection against a *person sick*, because, as the Council of Neocæsarea affirmed by the 12th canon,

"He that is baptized, when he is sick, ought not to be made a priest, for his coming to the faith is NOT VOLUNTARY, but from necessity." And, 2. As to the mode, while Novatian was living, one Magnus submits this question to Cyprian—"An habendi sint Christiani legitimi, eo quod aqua salutari non loci sunt, sed perfusi?" i. e. "Whether they are to be ESTEEMED RIGHT CHRISTIANS, who are not washed in the water, but only sprinkled?" Cyprian answers, that the baptism was to be esteemed good, "necessitate cogente," "*necessity compelling to it, and God granting his indulgence.*" I leave the reader to reflect on the force of this evidence.

From this period, A. D. 350, onward, sprinkling was permitted, but only in a case of necessity, and in prospect of death; originating in a false view of the necessity of the ordinance to salvation. "France (says Mr. Wall) seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health." This affusion, or *pouring*, in the church of Rome, was first *tolerated* in the eighth century, while *immersion* was still the established law of the church; and so things stood for several hundred years. In the sixteenth century, *pouring* was generally adopted. The Rituals of that church prove this to a demonstration. See Robinson's *History of Baptism*, p. 525; and Bishop Bossuet, just cited.

The Church of England held the original practice of dipping longer than those of the continent. "Perfunduntur (says Erasmus, A. D. 1530,) apud nos, merguntur apud Anglos." i. e. "With us (the Dutch) they have the water poured on them; in England they are dipped." The Rubric to this day instructs the clergyman, "he shall *dip* in the water discreetly and warily;" but it allows an exception, "but if they shall certify that the child is weak, it shall suffice to *pour* water upon it." The Catechism requires the youth to express the form of baptism only as by immersion, "Water wherein the person is baptized." In the early history of this church "the offices or liturgies (says Mr. Wall) did ALL ALONG... enjoin dipping, without any mention of pouring or sprinkling." In A. D. 1549, first appeared the exception for 'weak' children: four years afterward the word *thrice*, after the order to *dip*, was omitted. Sprinkling began to prevail about A. D. 1550, and "within the time of half a century, from A. D. 1550 to 1600, PREVAILED TO BE THE MORE GENERAL; as it is now almost the only way of baptizing." *Mr. Wall's Hist. of Inf. Bap.* Pt. II. ch. ix. § 2.

9. In what proportion of the Christian world has immersion been continued down to the present time?

Answer. MR. WALL. "What has been said of this custom of pouring or sprinkling water in the ordinary use of baptism, is to be understood only in reference to THESE WESTERN PARTS OF EUROPE: for it is used ordinarily nowhere else. The Greek church does still use immersion; and so do all other Christians in the world except the Latins. All those nations of Christians that do now, or formerly did submit to the authority of the Bishop of Rome, do ordinarily baptize their infants by *pouring* or sprinkling; but all other Christians in the world who never owned the Pope's usurped power, do and EVER DID

dir their infants in the ordinary use, . . . All the Christians in Asia, all in Africa, and about one-third part of Europe, are of the last sort," *Hist. of Inf. Bap.*, Part II. ch. ix. p. 376. Ed. 3.

Does my reader wish me to proceed any further? To my mind the subject is perfectly settled; because the evidence adduced before us has been, not in criticisms upon words, but in plain historical FACTS; facts admitted by every Christian writer that has examined the subject; and, as they include the practice of the apostolic age, they are DECISIVE upon the subject.

The contention, therefore, that the word *Baptize* has other senses beside to *immerse*, and that the prepositions rendered *into* and *out of*, in the baptism of the eunuch, may be rendered *to* and *from* the water; all this is perfect quibbling and trifling when the FACT is conceded, that Jesus, and his apostles, and the primitive Christians, observed and authorized the ordinance in this form. Thus the late editor of Calmet, after warmly contending against the views of the Baptists, adds, "Here again, I say, let me not be misunderstood; I believe that immersion was practised by John." Why, granting this, he grants me *all*: for if this was the form in which 'the Lord of glory' was baptized, and what he authorized, I want no more.

To a person disposed to question the evidence for immersion, I would beg to propose the following inquiries, founded upon those historical facts briefly given in the foregoing pages, and which he may more fully examine in the works I have referred to:—

1. How came it to pass, that the early Christian writers expressed the rite of baptism by such Greek and Latin words and phrases (exclusive of *baptizo*) as signify, to be *plunged*; to be *buried*; to be *dipped*; to be *immersed*; to be *let down in the water*, and to be *encompassed by the water on every side*?

2. How came it to pass, that when affusion or sprinkling was had recourse to, as an expedient in prospect of death, and the person recovered, he was not deemed *so properly baptized* as to be admissible to any sacred office?

3. How came it to pass, that the fathers should name, as suitable places for baptizing, "the sea, a pool, a river, a fountain, a lake, a channel, the Jordan, the Tiber;" and that the baptism may be alike "in" any one of them?

4. How came it to pass, that by the authority of the 'Canons Apostical,' if a Bishop or Presbyter baptized by any other way than immersion, yea, trine-immersion, he should be deposed?

5. How comes it to pass, that those Christians with whom the command of the Lord Jesus to *baptize* is in their NATIVE TONGUE, have, in all ages of their history, observed this mode?

6. How comes it to pass, that the ANCIENT RITUALS of those churches in which pouring and sprinkling now prevail, solemnly ENJOINED, or do still enjoin, the mode of immersion?

7. How came it to pass, that the whole Christian world, however afterward divided, uniformly observed immersion, except in sickness, for THIRTEEN HUNDRED YEARS?

Now, though the evidence I have produced upon these points from ancient and modern writers be brief, which it would have been much easier to have extended than to have thus compressed, it is beyond doubt, that *what the above inquiries state*, are

INCONTROVERTIBLE HISTORICAL FACTS.

And if the New Testament contained no decisive evidence on the subject, the above facts afford a most indisputable proof that immersion was the *original*, and if so the **DIVINELY AUTHORIZED** mode; and consequently that which should be **INVARIABLE** and **UNALTERABLY** observed to the end of time; for who can alter what Christ ordains?

APPENDIX, PART III.

ON THE SPIRITUAL DESIGN OF BAPTISM.

THAT this sacred ordinance was intended by the Great Head of the Church to be **SYMBOLICAL**, and to teach by an expressive and visible sign what the gospel taught by the word preached, is a truth too evident in the New Testament to be doubted; and that the particular form or mode of it was to be *indicative of some important truths*, and that its observance was to have a beneficial influence on the Christian church, are equally clear. We have now in few words to state, what the ordinance was intended to *teach*, what to *exhibit*, and what *practical influence* it should have on the church of Christ.

1. It was to teach the *sinfulness of man*, and the necessity of *purification* from sin, in order to eternal life. These truths are implied in Peter's words, when exhorting to the ordinance, "Repent and be baptized for the remission of sins;" and in Ananias', "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts ii. 38. xxii. 16.

2. Baptism was intended to teach and to signify the Christian's entire *abandonment of a life of impiety*, and his *entrance upon a new life* of devotion and dedication to God. The metaphors of a *death* and *burial* express the former, and a *resurrection* the latter. Hence the apostle, Rom. vi. 8, declares the Christian "dead with Christ;" and not only *dead*, but "*buried with him*;" and here Christ's own institution is introduced to confirm the apostle's doctrine; "*therefore we are buried with him by baptism into death*," &c. See the Scriptures at p. 45.

3. Baptism was intended to exhibit our **Lord's overwhelming sufferings**—To this most interesting circumstance our blessed Redeemer does himself allude in affecting terms. See pp. 22, 23.

4. No less does baptism pre-represent what the Christian anticipates as *the destiny of his own human nature*, when he shall descend like

his Redeemer into the grave, and at his Saviour's second coming be raised to glory. So the apostle, "Else what shall they do who are baptized for the dead, if the dead rise not at all?" In no way but immersion does the ordinance answer this and the foregoing designs.

5. And, finally, this sacred rite, in reference to its *subjects*, appears evidently designed to form a *line of separation between the world and the church*. A baptized person, in the primitive age, was considered as having come out from the ungodly, and assumed the character and profession of a follower of Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. Just as when a person, entering the service of an earthly prince, *puts on the attire* by which the servants of that prince are distinguished, so the Christian, by baptism, puts on, as a garment, an open profession of his Lord and Master; declaring that he is no longer his own, or the servant of sin and Satan, but bought with a price, and now surrenders himself to him that loved him and died for him. This entire separation of the church from the world our Saviour most plainly taught in John xv. 19. xvii. 6, 9, 20, 21, and xviii. 36. As did also the apostles; see, as an example, 2 Cor. vi. 14 to 18. In none but *believers* can this practical use of baptism be realized.

CONCLUDING OBSERVATIONS.

IN closing my little work I must request my reader's attention to a few thoughts, suggested by the general objections of opponents to the practice for which I have contended; and add my reasons, in a summary form, for abiding strictly by that practice.

I. OBJECTIONS TO EXCLUSIVE BELIEVERS' BAPTISM.

1. In the form of objection to the principles of the Baptists, relative to this ordinance, it has been remarked that 'The MAJORITY of Christians, with whom are associated an immense number of great, good, and learned men, have held, and do hold, the opposite views;' and (it is asked) 'Can they all be wrong?'

Answer. I admit that a large majority of the professed Christian inhabitants of the world, with whom are joined many most eminent writers, are against us. But is a majority never wrong,—never found on the side of error? Let my reader, whoever he may be, ask 'Whether the majority of professed Christians do not think differently *from him* upon some equally important points? and how little does he think of the consequence of *numbers* upon those points!' The Chinese plead their *majority* against Christians; the Catholics against Protestants; &c. &c., but who feels the force of an argument in the plea? —And "as to great men and great names (says Mr. A. Clarke) we

find them enrolled and arranged on the side of ALL controversies;" and I will allow my opponent to reckon them up by hundreds, or thousands, and place them all *on the side of infant baptism*;—I will take and place *on the other side*, Christ and his apostles, and then I appeal to my reader, Who has the **BEST SUPPORT**, though my number be but 'a little flock' in the comparison?

Now I must be allowed to **INSIST UPON IT** that I have Christ and the apostles with me, giving their sanction to believers' baptism; and all will admit, that their sanction is **NOT TO BE FOUND** on the opposite side. Much then as I venerate the great, good, and learned men referred to, as not *they*, but Christ is *my* Lord and Master, and is to be my sole Judge at the last day, I hesitate not to quit my connexion with any majority, or with any particular eminent men, supposing I am found in a minority, **IF CHRIST IS WITH ME THERE.**

2. It has also been objected 'That our principles are of *recent origin*; and were unknown previous to the appearance of certain enthusiasts in Germany, at the time of the reformation.'

Answer. Our principles are as old as Christianity. We acknowledge no founder but Christ. With enthusiasts in Germany, or in any age or country, we have no connexion, and our forefathers never had. Enthusiasts may be designated by the same name, but that proves nothing.—Persons holding our distinctive principle, i. e. 'the baptism of believers only' have appeared in all ages of the Christian era. From Christ to nearly the end of the second century there were **NO OTHERS**; at least, if there were any, their history is a blank.* After infant baptism was introduced, many did not receive it, and many opposed it.

How else can we account for the case of Ambrose, Jerome, Augustine, and others, who, says Bishop Taylor, "were born of Christian parents, and yet not baptized until the full age of man, and more?"† How else can we account for the pressing exhortations found in early writings, addressed to professed Christians, to come to baptism?‡ How, especially, can we otherwise account for the awful *anathemas* pronounced at different times by the dominant party, upon those that denied infant baptism?

If my reader has opportunity to make himself acquainted with the history of the numerous bodies of Christians which appeared at different periods, while popery was dominant in Europe, he will find that there were many **MYRIADS OF PERSONS**, who, for several centuries before the Reformation, lifted up their voice against that spiritual domi-

* It may be proper to state, that Mr. Wall thought that there was a passage in Irenaeus, in the second century, favorable to infant baptism. "Christ," says Irenaeus, "came to save all persons by himself; all, I mean, who by him (renascuntur in Deum) are regenerated to God; infants, and little ones, and youths, and elder persons." Now, if the word *regenerated* had no other sense than *baptized*, and Christ came to save only those who received that ordinance, and by it, then this passage would be, what Mr. Wall calls it, "the first express mention of infant baptism." But as it is, it is *begging the question* to cite it at all on the subject.

† *Dissuasive from Popery*, Pt. II. p. 117.

‡ See Bash's *Oratio Exhort. ad Bapt.* in Mr. Wall's Hist. Pt. I. ch. xii. § 3.

nation; and that those several sects held the *distinctive principle* of the Baptists, given above; or in their own words, as recorded by Mr. MOSHEIM, "That no persons whatever were to be baptized before they came to the full use of their reason:" "Because to all infants, that know nothing of faith, in whom there can be no desire of regeneration, or confession of faith, &c., the will, faith, and confession of another, seem not in the least to appertain." *Eccles. Hist.* Cent. XII. ch. v. § 7. and in Stennet's *Answer to Russen*, p. 84.

Such was the avowed sentiment of the followers of GUNDULPHUS in Italy; of the BERENGARIANS in France; of the PATERINES in the Dutchy of Milan; of the PETROBRUSIANS and HENRICIANS in Languedoc and Provence; and of the followers of ARNOLD, of Brescia, who suffered at Rome, A. D. 1155.—All these are sometimes included in the general name of WALDENSES, and *their* history may be traced backward from the time of the reformation through several centuries. "Some of the popish writers own (says President EDWARDS) that that people never submitted to the church of Rome. One says 'The heresy of the Waldenses is the oldest heresy in the world.' It is supposed that this people betook themselves to this secret place among the mountains, to hide themselves from the severity of the heathen persecutions which were before Constantine the Great. And thus the woman fled into the wilderness from the face of the serpent. Rev. xii. 6 and 14." (*History of Redemption*, Period III. Pt. ii. 1.) To this agrees BEZA, who says, "As for the Waldenses, I may be permitted to call them the seed of the primitive and purer church." On baptism their confession is given in these words—"We believe that in the ordinance of baptism, the water is the visible and external sign, which represents to us—the renovation of our minds through Christ Jesus, and by this ordinance we are received into the holy congregation of God's people, PREVIOUSLY PROFESSING AND DECLARING OUR FAITH, and change of life." See Jones' *Hist.* of this people, Vol. II. pp. 49, 50, 70. 2d Ed.

To the Waldenses succeeded the MENNONITES; i. e. the Baptists, or Anabaptists, as they are sometimes contemptuously called, at this time an extensive body in various nations on the continent of Europe. Thus, the learned Mr. MOSHEIM says, "The true origin of that sect which acquired the denomination of Anabaptists... and derived that of Mennonites from the famous man to whom they owe the greatest part of their present felicity, is hidden in the DEPTHS OF ANTIQUITY.... The Mennonites are not entirely in error when they boast of their descent from the Waldenses, Petrobrusians, and other ancient sects, who are usually considered as witnesses of the truth in the times of general darkness and superstition." *Eccles. Hist.* Cent. XVI. Sect. III. pt. ii. ch. iii. My reader may judge from this of the nature of the objection as to the *recent origin* of Baptist principles.*

* In reference to Great Britain, in particular, during the first centuries, it may be affirmed, that from the first introduction of Christianity into it, until Pope Gregory (A. D. 596) sent over Austin to this country with a number of monks to convert the people to the Catholic faith, we have good reason for believing that believers' baptism alone prevailed in this country; for Austin, finding differences to exist between his views and the British Christians, called their ministers together, and proposed "Three things," in order to their having his favor and pro-

3. On the mode, it is objected ‘That it is more troublesome, and inconvenient than the usual mode of sprinkling; and quite *a cross* to submit to it.’

Answer. I admit this, as certainly the feeling of human nature: but, I beg to inquire, Is the trouble and inconvenience *too great*, and the *cross too heavy* to be borne, if I have proved that Christ sanctioned that mode by his command and his example? Who, as a Christian, if present on the banks of Jordan when Christ was baptized, would refuse or object to be the next person to be baptized after Christ, and in the same way? And if *then*, when the Holy Spirit was visibly descending, and the Father's voice was heard, you would cheerfully have entered the streams of Jordan, is not the ordinance the same now, equally binding, endearing, and as much under the eye and the blessing of heaven? Without doubt: and surely your Redeemer has done enough, and suffered enough for sinners, to entitle him to this act of obedience from them, supposing it does give them a measure of trouble, and inconvenience, and a cross to bear after him. Hear his own words, —“He that taketh not his cross, and followeth after me, is not worthy of me.” Matt. x. 38.

4. But, it is added, ‘The *quantity* of water can matter nothing; any more than the quantity of wine or bread in the Lord's supper.’

Answer. This is granted, providing only there be a *sufficient* quantity to fulfil Christ's command. It is not the quantity that is contended for, but a *conformity* to the pattern of Christ; and any departure from that pattern renders the act no longer an act of obedience to him.

5. But, objects another, ‘I have, I hope, received the baptism of the Holy Ghost, which is the thing signified; and I do not see the necessity of submitting to this rite, as it cannot take away sin, or do me any good.’

Answer. The baptism of the Holy Ghost is made, by the apostle Peter, the very reason why those that received it should receive this ordinance—“Can any man forbid water that these should not be baptized which HAVE RECEIVED the Holy Ghost as well as we?” (See p. 35.) And as to the good the ordinance can do, and its inability to take away sin, I again refer to him who had no sin to take away, and needed no good from religious services, yet travelled a long journey ‘to be baptized,’ and silenced every objection against it by affirming “Thus it becometh us to fulfil all righteousness.”

tection. The second of these things was, “**THAT YE GIVE CHRISTENDOME TO CHILDREN**,” i. e. that they should baptize them: good proof that they did not do so before. And it is known that Pope Gregory, above referred to, decreed as follows:—“Let all young children be baptized, as they ought to be, according to the traditions of the Fathers.” What an evidence is this of the omission of infant baptism, and the kind of authority by which it was authorized and urged! See Ivimey's *Hist. of the English Baptists*, Vol. I. pp. 42—45.

The reader should also be informed, that infant communion began about the same time as infant baptism, and attended it till about A. D. 1000. It was administered for the same reason, i. e. on account of its saving efficacy. In the East it is still continued.

II. REASONS FOR THE BAPTISM OF BELIEVERS ONLY.

1. Because I am quite **SURE** that I have plain **SCRIPTURE AUTHORITY** for believers' baptism; but to authorize the baptism of infants not a word, in inspiration, is to be found.
2. Because the baptism of believers is in harmony with the doctrines of the gospel, and the nature of Christ's kingdom, which 'is not of this world,' but spiritual, and extends no further amongst men than FAITH and Christian experience extend. John i. 11—13.
3. Because baptism, being an act of *obedience* to Christ, must have Christ's *command*, or authority; the baptism of believers only has this; (see p. 26.) "Can that be obedience," inquires Mr. Baxter, "which hath no command? Who knows what will please God but himself: and has he not told us what he expects from us?"
4. Because the doctrine of infant baptism, namely, 'that children by it are brought into the covenant of grace, which is the covenant of redemption, or 'the benefits of that covenant sealed to them,' is opposed to all the leading doctrines of the gospel, whether according to the views of Arminians or Calvinists. What, in this case, becomes of the doctrine of God's *Election*? of the necessity of *Repentance*? of the *New Birth*? of *Conversion*? of *Faith* in Christ? and of *Justification* through Faith? &c. &c. All these are superseded by baptism, if the above doctrine be true.
5. Because of the dangerous practical tendency of infant baptism. If children, advancing into life, believe the above doctrine, they are likely to *rest satisfied* in the 'benefits sealed,' and without any further concern, without faith or piety, live in the hypocrite's hope, and perish with 'a lie in their right hand!'
6. Because infant baptism goes to unite the world with the church of Christ. Have not the vilest infidels in Christendom received 'the seal of the covenant, and been grafted into the church, the body of Christ?' How grossly absurd! How lamentable, that they should have cause to pour contempt upon Christianity by the errors and follies of its professors!
7. Because I would not have the impression on my mind while in this life, or the remembrance at the Bar of future Judgment, that I had 'reversed' Christ's order, which is the case in infant baptism, (see Simeon, p. 25,) or altered the mode which his wisdom ordained; preferring to follow my SAVIOUR's plain and endeared example, and to abide by his sacred and authoritative instructions.

FINAL ADDRESS TO THE READER.

I WILL now imagine that you, my reader, are convinced that I have the truth with me on this subject: allow me, then, in behalf of CHRIST, to exhort you *practically to attend* to this sacred institution. Do you

ask, *What is prerequisite to baptism?* I answer, these *three things*: (1.) To see and feel that you are a sinner, and need the remission of sins, Acts ii. 38. (2.) That you believe that Jesus is the Son of God, and rely on him as your only Saviour, Acts viii. 37. (3.) That you feel willing to forsake all ungodliness, and to devote your future life to the service and glory of your REDEEMER; willing, and not ashamed, to put on CHRIST, and follow him to the skies. Rom. vi. 4; Gal. iii. 27.

If these things are found in you, and you are convinced of the will of CHRIST, delay not *doing* his will. "*If ye love me, (said he,) keep my commandments.*" Do not entertain frivolous excuses.

1. Do not say 'you are too young.' At *twelve years* of age your Lord appeared in public, doing the will of his Father; if you have reached that age, it is *high time* to commence a life of dedication to Christ. Go, youthful reader, and follow the Lamb in *the morning* of life. Who knows but your sun may go down at noon! His promise is, "They that seek me early shall find me."

2. Do not say 'you are too old.' If you have far exceeded the age above mentioned, and yet hear the Saviour's voice, '*follow me,*' you are not too old to obey his endeared and binding commands.

3. Do not say 'what good can it do you?' Behold your Lord entering the waters of Jordan! Are you wiser or better than he? Beware that you reflect not on his wisdom.

4. Does the ordinance appear *a cross* to you? and especially so, as it is something that does not fall in with the *taste* and *fancy* of the world? Thank God for that. Christ never intended his religion, or his ordinances, to suit the *fancies* of unregenerate men; and the more objectionable this ordinance is to such persons, so much more effectual is it as *a line of demarcation* between the world and his church, as the Lord Jesus intended. And as to the *cross*,—do you think it is too heavy? Behold him passing through the baptism of his inconceivable sufferings *for you!* Behold him carrying the cross upon which he was suspended for many hours; and thereon, by his dying pains, working out eternal redemption *for you!* And will you, turning from these unparalleled scenes, say '*the cross of baptism is too heavy for you!*' Impossible, if you feel aright.

To bear his name—His cross to bear,
Our highest honor this!
Who nobly suffers now for him,
Shall reign with him in bliss.

APPENDIX, PART IV.

NOTE ON 1 COR. VII. 14, PREPARED BY JOHN L. DAGG, LATE PASTOR OF THE FIFTH BAPTIST CHURCH, PHILADELPHIA, APPROVED AND PUBLISHED BY THE DIRECTORS OF THE BAPTIST GENERAL TRACT SOCIETY.

IN the controversy about infant baptism it is agreed on both sides, that none should be baptized but those who have a scriptural right to the ordinance. It is moreover agreed, that all believers have a scriptural right. The issue of the controversy depends therefore upon the decision of this point. Do the holy Scriptures anywhere allow the right of being baptized to some who cannot claim it as believers, namely, the unbelieving infant children of a believer? In conducting the controversy to its issue, the Pædobaptists, who affirm that such infants have this right from Scripture, are bound to prove their affirmation. By no rule of fair reasoning are the Baptists bound to prove the negative. Nevertheless the negative can be proved; and, strange as it may seem, it can be proved by this very text, which has been so frequently and so confidently urged in support of the Pædobaptist cause, and has been relied on by many as the chief pillar of that cause. The word of God is the sword of the Spirit, with which truth may at all times successfully defend herself; but error, awkward and imbecile, is in danger of committing suicide, when essaying to use this effective weapon.

Before we proceed to prove what has just been proposed, it may be necessary to admonish the reader that if, in his judgment, we should fail in our attempt, still our cause will have lost nothing. The laws of controversy do not require us to explain this text. We can readily prove that the doctrine of infant baptism is not in it; and when we have done this, nothing more can be demanded of us. A Pædobaptist might adduce Rev. xiii. 18, to prove his doctrine, and then call upon us to explain the mystery of this text, laugh at our attempts, and triumph at our failures, as if his cause were thereby established: yet every one would perceive his triumph to be vain, and that a text does not prove infant baptism merely because we cannot explain it.

Although Pædobaptists have generally agreed in suppos-

ing, that the holiness of the children mentioned in this text (1 Cor. vii. 14) refers to church membership, and expresses either the fact of their having been baptized or their right to that ordinance ; yet they have differed considerably in their attempts to adjust the other parts of the verse to this sense. The truth is, that no such adjustment is possible. If holiness means a right to baptism, then the unbelieving parent, who is expressly said to be sanctified or holy, ought to be baptized as well as his children. It is therefore doing violence to the passage to press it into the cause of infant baptism. According to the plan of our author, the testimony of a paedobaptist writer shall be given on this point.

MACKNIGHT. "Our translators seem here to have understood the terms *sanctified*, *unclean*, and *holy*, in a federal sense, which, indeed, is the common opinion. But, first, it is not true in a federal sense, that the unbelieving party in a marriage is sanctified by the believing party ; for, evidently, no one hath a right to the blessings of the gospel covenant by the faith of those to whom they are married. In the second place, it is as little true, that the children, procreated between believing and unbelieving parents, become *unclean* by the separation of the parents, and *clean* by their continuing together, as the apostle asserts, if by *unclean* we understand exclusion from the covenant, and by *clean*, admission into it. For the title which children have to be members of the covenant, depends not on their parents living together, but on the faith of the believing parent."

Note, in loc.

Baptists have generally coincided with Mr. Pengilly, in the interpretation which he has given of this text. Much respect is due to it, because it has obtained the general suffrage of our learned men, and also of learned Paedobaptists, as he has shown by quotations from their writings. Yet against this interpretation the following objections may be urged.

- 1. *Lawfully begotten* is, to say the least, an unusual sense of the term *holy*. 2. The unlawfulness of matrimonial converse, *after* the conversion of one parent, would not prove that the children, *before* that event, had been unlawfully begotten. 3. Nor is it clear that it would prove this with respect even to the younger children, since such converse might be unlawful as against ceremonial purity,

and yet not unlawful as against the seventh commandment. 4. To prove that the parents are lawfully married, because their children are lawfully begotten, is to prove a thing by itself. There is another view of this Scripture, which we consider more satisfactory than any of the preceding. We shall attempt to lay it before our readers.

The Jews considered all Gentiles to be unclean, and thought it unlawful for a Jew to be in the house, keep company, or eat with, or touch a Gentile. By some means, possibly from the influence of Judaizing teachers, the church at Corinth seems to have been agitated with the question whether the same rule ought not to be established to regulate the intercourse of the members of the church with other persons ; that is, whether the church ought not to decide, that all who were without were unclean to them who were within ; just as Gentiles were unclean to Jews ; and that therefore it was inconsistent with Christian purity to dwell, keep company, or eat with, or to touch them. While this question was undergoing discussion in the church, it was perceived that it involved a very important case. Some of their members were married to unbelievers, and if such a rule should be established, these members would be compelled to separate from their unbelieving husbands or wives. Although the lawfulness of the marriage was not questioned, yet it would be unlawful for a believing husband to dwell with his wife, until God had converted her. The church resolved, probably after much discussion of the question, to write to the apostle respecting it. This letter he had received, as appears from the first verse of this chapter. On the general question of intercourse with unbelievers he treats in the fifth chapter, and decides that, to keep company or eat with persons who make no pretension to religion is not unlawful, and that, were all such persons to be esteemed unclean, and their touch polluting, Christians must needs go out of the world. On the particular case of those members of the church who were married to unbelievers the apostle treats in the chapter before us. He decides in ver. 12 and 13 that they may lawfully dwell together, and in ver. 14, for the conviction and silencing of any members of the church, who might object to his decision, he in substance says, *the unbelieving husband is not unclean, so that his wife may*

not lawfully dwell with him : the unbelieving wife is not unclean, so that her husband may not lawfully dwell with her. If they are unclean, then your children are unclean, and not one parent in the whole church must dwell with or touch his children, until God shall convert them ; and thus Christians will be made to sever the ties that bind parents to their children, and to throw out the offspring of Christian parents into the ungodly world from their very birth, without any provision for their protection, support, or religious education.

It will be perceived in the preceding interpretation that the phrase *your children* is taken in a different sense from that which it obtains in any of the interpretations usually offered. It is here supposed to refer to the *whole church*, Had the apostle designed to speak of those children only, who have one parent a believer and the other an unbeliever, he would have said (*ταῦτα αὐτῶν*) *their children*, instead of (*ταῦτα ὑμῶν*,) *your children*. In addressing the church, and in giving general precepts, he uses the pronouns *ye* and *you*. See preceding chapter throughout, and verses 1 and 5 of this chapter. But in ver. 8. where he gives directions applicable to particular cases, although he introduces the phrase, “I say to the unmarried and widows,” he makes reference to these persons, not by the pronoun *you*, but *them*: “It is good for *them* to abide even as I.” The same mode of speaking he continues to use as far down as to the verse in question: “let *them* marry,—let *him* not put her away,—let *her* not leave *him*.” After the same manner he would have said, “else were *their* children unclean,” had he intended only the children of such mixed cases of marriage as are referred to in the preceding part of the verse. What further confirms this opinion, is, that in the original text the substantive verb is in the present tense; “*your children are unclean*,”—a mode of speaking more suited for the stating of a parallel than a dependant case.

The general principles of the preceding interpretation fall in precisely with the course of the apostle’s argument commenced in the 5th chapter. When these principles have been established, it is not of vital importance to the sense of the passage to determine the translation of the preposition *to*. Many have translated it *to as it is in the*

very next verse. This sense accords well with our interpretation. The unbelieving husband is sanctified to the wife, just as it is said in Titus i. 15, "unto the pure all things are pure." But perhaps the more literal rendering, in, will give the apostle's sense more accurately. While both parents lived in unbelief they were unclean to themselves, and to each other: "unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience are defiled." Titus i. 15. According to the Jewish rules respecting ceremonial cleanness, the conversion of one party would not render the other party holy. But in gospel ceremonies it is different. By the abrogation of the Jewish ceremonial law, and by the conversion of the wife, the *unbelieving husband* (*ημορτας*) *has become holy*, not in himself, but (*ντη, γυναικα*) *in the wife*. That the Jews considered Gentiles unclean as stated above, may be proved from various passages of Scripture. See Acts x. 28, xi. 3. John xviii. 28. Gal. ii. 12. Mr. Adam Clarke states in his note on John xviii. 28, "The Jews considered even the *touch* of a Gentile as a legal defilement."

It may now be asked, where is the proof which we propose to draw from this text against infant baptism? We have already proved that it makes nothing for it. On the contrary, it is clearly implied, in the apostle's argument, that all the children of the Corinthian Christians had no nearer relation to the church than the unbelieving husband of a believing wife. He declares that their cases are parallel; and that rules of intercourse, which would require the believing husband to separate from his unbelieving wife, would require believing parents to separate from their children. But there is no conclusiveness in this argument; if the children had been consecrated to God in baptism, and brought within the pale of the church: for then the children would stand in a very different relation to the church and to their parents from that of the unbelieving husband or wife. Therefore, unless we charge the apostle with arguing most inconclusively, *infant baptism* and *infant church membership* were wholly unknown to the Corinthian church, and if to the Corinthian church, unquestionably to all the churches of those times.

See also Tract No. 44, page 24.

THE END.



FAMILIAR DIALOGUE.

Peter. Good morning, Benjamin; whither are you going so early?

Benjamin. I am going to the Baptist Prayer Meeting.

P. Then you attend the *Baptist* Meeting, do you?

B. I do. I am a member of the Baptist Church—I go to the Baptist Meeting from a conviction of duty, and I esteem it a great privilege.

P. I will go with you this morning, because I wish to have a little conversation with you on the peculiarities of your denomination.

B. You shall be welcome to a seat with me, and on the way I will explain to you as well as I can, the reasons for what you call our peculiarities.

P. Well, I must tell you that I have read and thought much of late on the ground of our differences, and with respect to the mode and subjects of baptism, I have come to the settled conclusion, that you have the best of the argument. I have satisfied myself that the original word *Baptizo*, signifies to immerse.

B. Can you read Greek?

P. No. But I find by all history that the Greeks, who certainly understand their own language, have from the beginning, until this day, practised immersion. Their practice is a very satisfactory comment on the meaning of the word. Besides, I have read the ample concessions of more than eighty Pedobaptist writers, that this is the meaning of the original word, and that immersion was practised by the apostles and by succeeding Christians for thirteen hundred years from the commencement of the Christian era. As late as 1643, in the Assembly of Divines at Westminster, sprinkling was substituted for immersion by a majority of one—25 voted for sprinkling, 24 for immersion. This small majority was obtained by the earnest request of Dr. Lightfoot, who had acquired great influence in that Assembly. Among the concessions of *Presbyterians*, I find the Rev. Professor Campbell, D. D. of Scotland, confessedly the most learned Greek scholar and biblical critic of modern

times, says—"The word, both in sacred authors and in classical, signifies, *to dip, to plunge, to immerse*, and was rendered by Tertullian, the oldest of the Latin fathers, *tingerē*, the term used for dying cloth, which was by *immersion*. It is *always* construed suitably to the meaning." Notes on Mat. iii. 11.

B. Have you found any thing in the *Bible* which seems to support the statement that immersion was the practice of the primitive disciples?

P. Yes. I perceive that they "*baptized in Jordan*," and other places where there was "much water,"—and the phraseology employed in describing the act of baptism, such as "*Jesus when he was baptized came up straightway out of the water*;" Philip and the Eunuch "*went down both into the water*;" &c. affords strong evidence that immersion was the act performed in the water. Then again, the early believers in Christ are said to have been "*buried with him by baptism*." The figurative use of the word *baptism*, in the expression of Christ, also, relating to his sufferings, seems very conclusive, "*I have a baptism to be baptized with*." I was so struck with this expression, that I turned to the commentary of Dr. Doddridge, a pious and learned Pedobaptist minister, to see what he would say, and to ascertain whether the expression could be applied to a small degree, a mere *sprinkling* of sufferings. But I found he gave the meaning which seemed to me to appear on the very face of the passage.

B. Will you repeat his paraphrase?

P. With pleasure. "*I have a baptism to be baptized with, i. e. I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress.*" And when I hear my brethren pray, as they often do, "*May we be baptized with the Holy Ghost*," I cannot but think that they attach a similar meaning to the use of the word, and intend by the petition to pray, *May we be deeply and thoroughly imbued with divine influences.*

B. Some of the passages which you have quoted relate to John's Baptism. Have you never heard the objection that John's Baptism was not Christian Baptism?

P. Yes. But if the baptism to which *Christ* himself submitted was not *Christian*; especially when he said in reference to it, "*Thus it becometh us to fulfil all righteousness*," or as Campbell renders it, "*to ratify every institution*," I know not what can deserve the name. Have you any additional reasons for considering John's baptism *Christian*?

B. Yes. Mark (i. 1,) calls his ministry the “*beginning of the gospel*,” &c. Dr. Scott in his notes on this passage gives my views of its import. “This was in fact *the beginning of the gospel, the Introduction of the New Testament Dispensation.*”

Luke (xvi. 16,) says, “The law and the prophets were *until John*,” &c. Those who object to John’s Baptism being under the New Dispensation, say that this Dispensation did not commence until *after the resurrection of Christ*; but this you perceive would throw back the Lord’s Supper into the Old Dispensation, for it was instituted *before his death*.

P. I do; but I have been a little puzzled with the account given in Acts xix. 1—6, respecting the disciples whom Paul found at Ephesus. Do you think they were re-baptized?

B. By no means, and I think I can relieve your mind in a few words. I remark, in the first place that, these disciples were believers, and must have experienced the ordinary influences of the Holy Ghost. The inquiry of Paul related to the *special miraculous gifts* of the Holy Ghost; these gifts after suitable inquiries and explanations were conferred. Luke is considered the writer of the Acts. I will now read the verses, first naming the speakers.

Paul. Have ye received the Holy Ghost since ye believed?

Disciples. We have not so much as heard whether there be any Holy Ghost.

Paul. Unto what then were ye baptized?

Disciples. Unto John’s baptism.

Paul. John verily baptized with the baptism of repentance, saying unto the *peop’lē* that they should believe on him which should come after him, that is, on Christ Jesus. When they (i. e. the *people* to whom John preached) heard this, they were baptized in the name of the Lord Jesus.

Luke. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake *with tongues and prophesied*.

P. I am satisfied, and I fear, after all, that the reason for objecting to John’s Baptism is to be found in the overpowering evidence that it was immersion.

B. Have you not heard some startling objections to the *possibility* of immersion in certain cases mentioned in the Bible?

P. Yes. My minister said the other day, “That it seemed to him improbable, if not quite impossible, that 3,000 were immersed on the day of Pentecost,” and that it was not likely that the Jailer and his household “the same hour of

the night" went out to some river to be baptized, especially as the apostles refused the next day to go out until they were honourably released.

B. And how did you dispose of these objections?

P. With regard to the first, I remarked to him, that Peter was preaching at the third hour, (9 o'clock in the A. M.) and his sermon, one would judge from reading the 2d of Acts, must have been ended before 11 o'clock; and as there were twelve apostles and "other seventy" administrators, I proved to him by *simple division* of 3,000 by 82, that there was less than 37 candidates a piece. I also referred him to the fact, that a Baptist minister in Jamaica not long since immersed 129 in one day; another in Troy, 20 in nine minutes.

With regard to the second objection, I replied, that though the apostles would not be released from the care of the jailor without an honourable legal discharge, yet under the care of that jailor they might go out to administer baptism. But there is no necessity for supposing that they did go out, as the jailor, before his conversion, "brought them out of the inner prison" into the outer court, and every one acquainted with the structure of an oriental prison, knows that in that court, there were bathing fonts, in which prisoners were every day required to bathe. He and his family, I believe, were baptized in a font resembling a Baptistry.

B. Really on baptism you reason like a Baptist. And are you equally convinced that believers are the only proper subjects of baptism?

P. Yes. I have been so for nearly two years. I have told my minister and some of the private members of our church, that it seems to me strange that they can doubt that penitents or believers are the only subjects of baptism, when they read such passages as the following:

Mark xvi. 16, "He that *believeth*, and is baptized, shall be saved."

Acts ii. 38, "*Repent* and be baptized every one of you." Acts viii. 12. "When they *believed* Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were *baptized*, both men and women." Acts viii. 36, 37. "The eunuch said, See, here is water, what doth *hinder* me to be baptized? And Philip said, *If thou believest* with all thine heart, thou mayest."

Acts xviii. 8. "Many of the Corinthians hearing, *believed*, and were *baptized*."

B. But you know that they endeavour to find evidence in favour of infant baptism from an expression of Christ, in re-

ference to children—from household baptism—and from circumcision.

P. Yes, I know they do. But though Jesus said, “Suffer little children to come unto me,” &c. yet John (iv. 2.) says, “Jesus himself *baptized not*.” Of the household of Stephanus, Paul says, (1 Cor. xvi. 15.) “It is the first fruits of Achaia, and they have *addicted themselves to the ministry of the saints*.” Paul preached the word of the Lord *to all that were in the house* of the jailer, and it is said (Acts 16.) that he believed in God, and rejoiced in God with *all his house*.” There is no evidence that there were any children in the household of Lydia, and from the last clause of the chapter that gives us an account of her conversion and baptism, it appears that her household consisted of *brethren*—probably the servants that attended her on her trading journey. And have you never found any whole households that “believed and were baptized,” in your denomination?

B. Yes, several. I called on a family of this kind not long since, in the town of Willington, Con. The father and mother, and seven children and an apprentice, had all become members of the Baptist Church in that town. Such instances are not unfrequent among us. I believe you did not express your views of the argument drawn from circumcision.

P. I can see no analogy between the circumcision of a *male* Hebrew child, and the baptism of a *female* child of a believing Gentile. And if baptism came in the room of circumcision, I wonder the change was not thought of by the apostolical council to whom the dissension about circumcision was referred. It would have been easy for them to remove the difficulty by simply saying, “Baptism came in the room of circumcision, and is to be observed by believers in its stead;” but they “gave no such commandment.” See Acts xv. 1—31.

B. You said you wished to converse with me on the *peculiarities* of the Baptist denomination. But thus far your sentiments and mine are the same. I can see no difference between us.

P. You will find there is one point at least on which we shall widely differ.

B. I would now ask you what that is; but the time for meeting has come; we will now close our conversation, and if you please, resume it again this evening at my house.

P. Very well. I will call at 8 o'clock.

SECOND INTERVIEW.

B. Good evening, brother Peter, I am glad to see you. Be seated. Ever since our conversation this morning, I have been trying to imagine what you could mean by that "one point on which we shall widely differ."

P. There is one thing, and one only, which prevents me from being a Baptist; but that one thing seems to be an insuperable barrier.

B. Do tell me what it is.

P. O your close communion!

B. Do we not commune just as you do? The only difference I can see is, we celebrate the Lord's Supper at the close of the day instead of the morning, because we think this season better adapted to the idea of a *Supper*. What do you mean by close communion?

P. You do not receive Christians of other denominations, and this is a great stumbling block to me.

B. Let me ask you one question, and the answer, I have reason to anticipate, will show that our difference of opinion on this point, is not so wide as you imagine. Do you believe that baptism is a prerequisite to communion?

P. Certainly; though I confess I should like to hear some of your reasons for considering it so.

B. I will give them with pleasure.

Christ commissioned his disciples to "Go teach (disciple) all nations,"—admitting them immediately to the Lord's Supper? No; "*Baptizing* them," &c. They were then to teach them all things which he had commanded. One of the commands afterwards to be taught the baptized disciples was, "Do this in remembrance of me." According to this commission, when Ananias became satisfied that Saul had become a disciple, he said to him, "Arise,"—and what next? Come to the table of the Lord? No. "Arise, and be *baptized*." He afterwards "assayed to join himself to the disciples." We have another example in the manner of building the Church at Jerusalem on the day of Pentecost. By consulting the second chapter of Acts, you will find that the joyful converts were first *baptized*, and then continued steadfastly in the Apostles' doctrine, in fellowship, in "*breaking of bread*," &c. Baptism seems to have been considered by all denominations (that have held to external ordinances at all) as a rite which should precede the reception of the Lord's Supper.

Justin Martyr says, "This food is called by us the Eu-

charist ; of which it is *not lawful* for any to partake but such as believe the things taught by us to be true, and have been *baptized*." Dr. Wall informs us, that "*No Church* ever gave the communion to *any* persons before they were *baptized*. Among all the absurdities that ever were held, none ever maintained *that*, that any person should partake of the communion, *before* he was *baptized*." Dr. Doddridge tells us, "It is certain that as far as our knowledge of primitive antiquity reaches, *no unbaptized person* received the Lord's Supper." Again : "*How excellent soever* any man's character is, he must be *baptized*, *before* he can be looked upon as completely a member of the Church of Christ." Mr Baxter remarks :—"What man dare to go in a way which hath neither precept nor example to warrant it, from a way that hath a full current of both? Yet they that will admit members into the visible Church *without baptism* do so." Equally to the point is the assertion of Dr. Dwight, late President of Yale College. He says :—"It is an *indispensable qualification* for this ordinance, that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend,—that he should be a person of piety; that he should have made a public profession of religion; *and that he should have been baptized*." And how is it in your church? Does your minister require candidates for admission first to be *baptized*?

P. I never knew him to receive any who had not been *baptized* according to his views of baptism. Indeed, I do not know of a Presbyterian or Congregational Church in the country, that would admit persons to the communion *whom they considered unbaptized*. I never supposed that this ever could consistently be dispensed with in the churches; but I confess I never saw before so strong reasons in favour of first requiring baptism of candidates for admission to church privileges.

B. Well. You see that the principle on which we and all other denominations act in this instance, is precisely the same. Your minister believes that sprinkling, pouring, and plunging, are all equally valid baptism; and therefore invites such as are sprinkled, poured, and plunged, to the communion. My minister believes with Paul, that there is but "*one baptism*," and that is immersion; he therefore can invite only the immersed. There is no close communion here; if there is any closeness, it is close *baptism*. The Baptists and all other Christians refuse to commune with the unbaptized. The question then is, What is baptism? If we agree in settling this question, then there is no difference between

us. And as they all believe that immersion is valid baptism, I have often wondered that they do not practise immersion instead of sprinkling, and end the strife. They have no doubt that we are baptized; if they had, they would not receive us. We do conscientiously doubt the validity of sprinkling for baptism. The sacrifice on their part to produce conformity would be nothing; on ours, it would be the sacrifice of honest, conscientious principle.

P. I now see that your Churches and ours act on the same principle respecting the admission of persons to the sacrament, but still I wish to name a few objections to your practice, which have existed in my mind, and which, I freely acknowledge, still have some influence upon me.

B. Go on, my brother, let me know all your difficulties on this subject.

P. You know the communion table is called the Lord's table; how then can you refuse to admit the Lord's people?

B. The very fact that it is the *Lord's* table, furnishes the answer. If it were *our* table, we would invite whom we pleased; but as it is the Lord's table, we must consult his word, and extend the invitation to those only, who, by the Saviour's commission, and the apostolic examples, we find allowed to partake—viz. baptized believers.

And I think I can convince you that your minister does not invite all the Lord's people to come to the Lord's table.

P. O, he says he "can freely receive all that Christ has received."

B. But does not Mr. Goodman belong to his congregation, and does not your minister believe that he has a name descriptive of his character?

P. Yes. I have often heard him regret that a man so eminently pious and exemplary should remain year after year, out of the Church, where his influence is so much needed.

B. Mr. Goodman attends meeting on communion days, I suppose.

P. Yes; no man is more constant in his attendance on public worship.

B. And is he invited to ~~com~~^{come} to the Lord's table?

P. O no. He was never baptized. He never joined the Church.

B. And I have been told that within two months, many in your congregation have experienced religion.

P. Yes. A large number indeed have become pious.

B. Any of them before the last communion?

P. Yes; more than forty.

B. Is your minister satisfied with their piety?

P. I heard him say that he was never better satisfied with young converts.

B. Did he invite them to the Lord's table?

P. O no.

B. What! debar Mr. Goodman and more than forty others of the Lord's people from the Lord's table? Surely he is on the Baptist ground. And I have been told, too, that his mother and one sister are among the converts. How could he refuse to commune with his own mother and sister?

P. None of these had been admitted to membership, and I am now convinced that piety alone, even when found in our dearest earthly connexions, does not give them a right to the Lord's table. The Lord's people must, if they come at all, come in the Lord's way. But what do you say to them, provided they seem to be *sincere*?

B. We tell them that sincerity is no proof of correctness. Saul of Tarsus was sincere before his conversion. He thought he was doing God service when he was persecuting the Church; and John Newton was sincere after his conversion, in continuing in the slave trade, until his eyes were opened to see the evil of this abominable traffic. But the sincerity of these men did not prove their conduct to be justifiable. But if sincerity be admitted as an evidence of correctness, then we claim to be correct ourselves; for we are as sincere in refusing to commune with those whom we consider unbaptized, as they are in refusing to commune with those whom *they* consider unbaptized.

P. I have another question which I presume you have often heard, and which has been a source of some perplexity to me—"If we cannot commune together on earth, how can we in heaven?"

B. "We plead for a communion on earth, with Christians of every sect, which shall bear a resemblance to that of heaven. We do not suppose that the communion of the 'just made perfect,' consists in partaking of the symbols of Christ's death, but in high and spiritual intercourse; in mutual expressions of admiration and gratitude, while reviewing the dispensations of providence and grace towards them in this world; in mingled songs of praise to Him who hath washed them from their sins in his own blood; and in exalted converse concerning the glorious scenes which the revolutions of eternity will be continually unfolding to their delighted gaze. In such communion as this, although of a

more humble character, we would be glad to participate with all good men."

P. Really, my brother Benjamin, you have answered my questions in a clear and satisfactory manner. I am convinced of the correctness of your principles, and the consistency of your conduct. I see that the Baptist Churches act in accordance with apostolic usage, and with the universal practice of Presbyterian and other Churches, in requiring baptism as a prerequisite to communion. I have for some time past been convinced that immersion is the only baptism, and believers the only subjects of the ordinance; and I am now more fully confirmed in the opinion that baptism should *in every instance precede communion*. But what shall I do? My parents and many other relatives belong to the Presbyterian Church. I receive much patronage in my business from the wealthy and respectable part of that Church; I shall give offence by dissolving my connexion, and you will admit that baptism is not really essential to salvation.

B. I will admit that baptism is not essential to salvation. The Baptists are so far from believing this, that they consider no one entitled to baptism, who is not in a state of salvation. Faith is essential to salvation; immersion is as essential to baptism as roundness to a ball; and baptism is an essential prerequisite to communion. Is not baptism as essential as communion? Are not both *external* ordinances? The Jews were required on one occasion to offer a *red* heifer. Had they a right to say—the colour is *non-essential*? A white one will answer as well? Was not *redness* essential to obedience? But, my dear brother, will you do nothing for the honour of Christ, which is not absolutely essential to your salvation? "Is this thy kindness to thy friend?" Are you not to obey all his commands, and to imitate his examples, even though he might possibly save you if you were to neglect some of them? You must forsake father and mother, and brother and sister, and wife, and houses, and lands, if you would follow Christ, and be a consistent disciple.

Your mind is confessedly enlightened with regard to the Institutions established in beautiful order and simplicity by Him who evinced his love to you, by freely giving his blood as a ransom for your soul.

"If ye know these things, happy are ye if ye do them."

P. The love of Christ constraineth me: and, fearless of consequences, I will make haste, and delay not to keep his commandments.







